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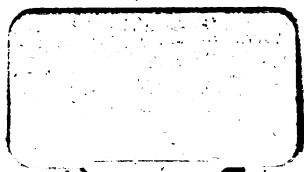
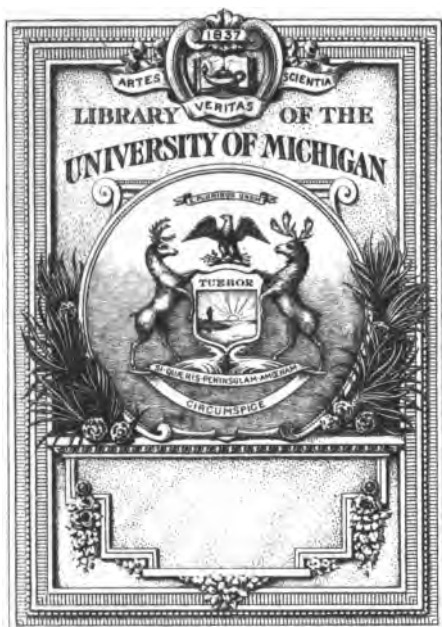
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HOW SHALL WE REVISE
THE WESTMINSTER CONFESSION
OF FAITH?



HOW SHALL WE REVISE
THE WESTMINSTER CONFESSIO
N
OF FAITH ?

A BUNDLE OF PAPERS

BY

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NEW YORK
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PREFACE.

THERE seems to be an increasing interest in the question of the Revision of the Westminster Confession of Faith. Many papers and numerous pamphlets have been published relating to this subject. The first question to be determined is whether there is to be a revision at all. This question seems to have been decided already by the Christian public, and by the votes of the presbyteries of the Presbyterian Church, in favor of Revision. It matters little how great the majority for Revision may be, the Revision movement has already succeeded. The next question that arises is, How shall we revise the Westminster Confession? There is little agreement at this point among revisionists. It is important that this question should now receive some attention. This question is the theme of the Bundle of Papers that is now presented to the public in this volume. These papers were prepared by men of kindred spirit. Some of them have been published in other forms in the periodical literature of the day. Others were delivered in debate on the floors of presbyteries. These have been revised by their authors for this volume. But at least one-half of the material was prepared expressly for this book, and now appears for the

first time. The papers have been carefully selected, and arranged in an organic method. At the same time, each author speaks his own mind freely, and is solely responsible for the views presented in his paper. The editor is responsible for the choice of papers, their grouping, and the propriety of their publication.

C. A. BRIGGS.

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I.

THE ADVANCE TOWARDS REVISION.*

BY PROF. CHARLES A. BRIGGS, D.D.

THE revision of the Westminster Confession is a theme that is now absorbing the attention and stirring the hearts of Presbyterian churches throughout the world. For revision is no local or temporary movement. It is a product of the evolution of Christian life and thought in our century. It is the swell on the wave of the advancing tide of Christianity that is sweeping on not only the Presbyterian Church, but all denominations of Christians, towards the realization of the grand ideals of Christian truth, unity, and perfection.

The revision movement started in this country without leadership, and it has puzzled the leaders of the church to keep abreast of it. It has been accompanied by changes of attitude and surprises. It was at first a child's cry for relief that excited sympathy all over our land. It was but a spark last April. In May, the General Assembly started the flame that has spread like fire upon a prairie, and now the whole church is ablaze. It is one of those movements that are long in preparing, and that suddenly burst forth

* This article was delivered as an address before the Presbyterian Union of New York, December 2, 1889. It was enlarged, many notes were added, and it was then published in the Andover Review, January, 1890. It has been revised again for this volume, and some important additions have been made.

with irresistible might and omnipotent energy. We are in the beginnings of a theological reformation that can no more be resisted than the flow of a great river.

I. REVISION AND THE SCRIPTURES.

A venerable divine has recently said that the fundamental question in the revision movement is whether the Confession is in accord with the Scriptures. This is the question that Parliament asked the Westminster divines when they sent up the Confession of Faith, December 4, 1646, after five months' labor. They demanded proof-texts for every statement before they would take it into consideration.* Accordingly the divines went to work on the proofs, and labored until April 26, 1647, upon them. The Westminster divines set a bad example to their successors, which they followed too well; for it has been the habit of divines to construct their dogmas by logical deductions, and then seek support for them in the Scriptures. If the Westminster divines had put the Scriptures first, their definitions might have been more Scriptural.

One of the greatest improvements in modern theology has been the development of the discipline of Biblical theology. The theology of the Confession was made, not from teachings of Scripture alone, but also by deductions from Biblical statements that cannot be admitted into a system of Biblical theology. The theology of the Confession is a system of speculative theology based on the Scriptures. If one could change it into a system of Biblical theology, it would be as great a transformation as one sees when he removes from America to Europe.

* Baillie writes: "Our Assemblie, with much adoe, at last have wrestled through the whole Confession and all is now printed. The House of Commons requires us to put scripture to it before they take it into consideration; and what time that will take up, who knows?" — *Letters and Journals*, ii. 415.

We assume that the Westminster system is based on the Scriptures, and that its essential and necessary articles are in harmony with the Scriptures. But there are many unessential and unnecessary articles that are not in accord with the Scriptures. There are other important doctrines that are in the Scriptures and are not in the Confession. An advance in the study of the Bible is the nerve of the revision movement.

II. THE CHURCH HAS CHANGED ITS ATTITUDE.

The issue between the friends and foes of revision is fairly and squarely stated when it is said that it depends altogether upon the question whether the Presbyterian Church has changed its attitude toward the Confession or not. I shall endeavor to convince you that the church has changed its attitude, and that this change has been thorough. It is all the more startling that this change has taken place silently, gradually, and unconsciously, so that it was not recognized until it was forced upon our attention. You will not be surprised that the dogmatic divines have unconsciously led the church away from the Standards when I call your attention to the fact that there are more than eight hundred titles of books and tracts written by the Westminster divines, the authors of the Standards, and, so far as one can tell from the copious indexes of the systems of theology taught in our theological seminaries, the authors have not used a single one of them. The great divines who composed the Confession of Faith, and who are the best guides to its interpretation, have not been considered worthy of mention. It is very remarkable that all their other writings should be laid aside as worthless, and this one product of their brains should be exalted above all other human compositions.

The Westminster Confession was composed by the

Westminster Assembly two hundred and forty-three years ago. This Assembly was called by the Parliament of England. It was designed to embrace moderate men of all parties, selected from all the counties of England and Wales. Ireland was represented by its Archbishop and the Professor of Divinity at Dublin. Scotland was represented by its ablest divines. The Episcopal party was represented by one archbishop, two bishops, several masters of colleges, and a number of choice scholars. The Independents were represented by seven of the strongest men of their party. No such fairly representative body of divines was ever before or since convened in Great Britain. It was a splendid plan to unite all parties in the three national churches of Great Britain about common symbols.* But, unfortunately, the king would not allow the Episcopal divines to attend, and the Assembly, with the Long Parliament, soon expelled the Episcopal party. The Presbyterian majority were intolerant toward the Congregational majority, so that, while the dissenting brethren struggled heroically for their views in the Assembly, the hostility of the Presbyterian party became so great that John Goodwin and Henry Burton, the only two pastors of London churches who were Independents, were deprived of their charges.† And so the Westminster Symbols became the banners of the Presbyterian party. What, then, do we see at the present time? The Westminster Con-

* Each one solemnly swore that he would "endeavor to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church Government, directory for worship, and catechising, that we, and our posterity after us, may as brethren live in faith and love, and the Lord may delight to dwell in the midst of us."

† Baillie writes, July 8, 1645: "Blessed be God, all the ministers of London are for us. Burton and Goodwin, the only two that were Independent, are by the Parliament removed from their places. Seven or eight preachers that are against our way are only lecturers in the city, but not ministers." — *Letters and Journals*, ii. 299.

fession has been rejected by all of the historical churches of England.. It is held only by the Presbyterian Church of England, a small church, composed chiefly of Scottish and Irish families residing in England. In Ireland, it is the symbol only of the Presbyterians of the North. It is a national creed in Scotland alone. It is used only by Presbyterians in America and the colonies. Nine-tenths of the Protestants of Great Britain and America do not adhere to the Westminster Confession. It has failed in its design of displacing the Thirty-nine Articles. It has not become the one creed of Great Britain. This is the verdict of history on the Westminster Confession.

The Westminster Confession was completed December 4, 1646. Two hundred and forty-three years have passed, years fraught with change and great movements in philosophy, in science, in art, in commerce, in industry, and in society. Everything has changed since the seventeenth century. And yet there are some who think that theology has not changed.* Our Saviour promised his disciples the gift of the divine Spirit to guide them into all truth. Christian history shows that the reigning Christ has fulfilled his promise. The church advanced through the Christian centuries in religion, in doctrine, and in morals, down to the year 1646. The Reformation was a wonderful revival and advance in Christianity. The second Reformation was a still further advance. The Westminster

* These should listen to the warning of Samuel Bolton, one of the Westminster divines: "Take heed of rejecting any doctrine meerly under the notion of new: you may so reject truth as well as error. It may be the doctrine is not new in itself, though new to you. Against this rock many have split themselves, wilfully shutting their eyes against the discoveries of their times, under the pretence of novelty. The most precious truths that are have been in their generations looked upon as new: there is nothing which you hold different from Poperie; but in these generations, when first they were revealed and manifested, they have been looked upon and rejected for novelties." — *The Arraignment of Error*, 1646, p. 155.

Confession gives us the high-water mark of progress up to the year 1646. Did our Saviour fulfil his promise up to that date and then forget it? Has the Holy Spirit been withdrawn from the world since the seventeenth century? God forbid! I have sometimes thought that our ultraconservative friends do not believe in the Holy Ghost. They doubtless believe that He is the third person of the Trinity, but they have no practical faith in his presence and power in the church of the day. They doubt his power to assure men of the divine authority of the Scriptures. They have no confidence in his guidance in the evolutions of Christian theology in our century. These brethren are mistaken. The divine Spirit has been more active in the past three centuries than ever before. There never has been a period in which the church has made such rapid strides forward as in the past one hundred years. We are on the march to-day. Swiftly the columns advance. It is the quickness of the movement, the suddenness of the transition, that is making it clear that we have all departed from the line of battle of 1646; and that our detachments are in movement in different stages of evolution to take up their position in the new line of battle that our Saviour King has assigned for the twentieth Christian century.

The Westminster Assembly prepared six different documents, and fortified them all with proof-texts. What have we done with them? The Synod of New York and Philadelphia, in 1788, swept these proof-texts all away. A committee appointed at a later date added proofs to the doctrinal standards, but in such a slovenly way that their work is not entitled to the slightest consideration or respect.* These texts are no part of the Constitution as it was adopted, and published by authority of the Synod.

* See Historical Note, by S. T. Lowrie, *Presbyterian Review*, July, 1888.

The Form of Government, Directory of Worship, and Directory of Ordination were all discarded. New documents were composed and adopted in their stead. The American Synod did not venture to add proof-texts to them, for they definitely abandoned the *jure divino* theory of church government and worship, and established themselves on the ground of Christian expediency.

The Confession was revised in three chapters,* and the American doctrine of church and state was substituted for the Westminster doctrine. Such a revision of the Westminster standards was revolutionary. But our Presbyterian fathers had passed through a political revolution, and they did not hesitate to make an ecclesiastical revolution. The only reason that they did not make a doctrinal revolution was because they were not theologians, and doctrines were not in debate.

It is necessary for us to put ourselves in the circumstances of the seventeenth century in order to realize the marvellous change that has taken place in the Presbyterian churches since that time. It would have seemed very strange to Westminster divines that their children in the nineteenth century should think doctrine so much more important than practice. It would have surprised them that later Presbyterians could throw away all their work in church government and worship, and then stand back in horror at the thought of touching the articles of faith. Baillie, a member of the Assembly, tells us: "The hearts of the divines here who are wise, both of the Assemblée and city and elsewhere, are set only on the point of government. We are going on in the Assemblée with the Confession, and could if need were shortly end it. We are

* These chapters are: xx. 4, which was amended by omission of a clause; and xxiii. 3, xxxi. 1, which were entirely remodelled.

preparing for the catechise; but we think all is for little purpose till the government be set up." * This was the opinion of the Westminster divines. And in this they followed the old Puritans in their contest with Whitgift and Hooker.† But in these times it is thought that government and worship are for little purpose till our doctrines are set up; and modern Presbyterians have definitely abandoned the Puritan position of the Westminster divines and have gone over to Whitgift and Hooker.

Baillie describes some of the work of Presbyterians in 1644, as follows: "Paul's and Westminster are purged of their images and organs, and all which gave offence. My Lord Manchester made two fair bonfires of such trinkets at Cambridge." ‡ He describes a procession of lords and commons, mayor, aldermen, and Westminster Assembly passing along Cheapside in London, where a great bonfire "of many fine pictures of Christ and the saints, of relicts, beads and such trinkets" were blazing at a place "where Christ's rich cross used to stand." § He depicts a Fast service, with three prayers two hours each, two sermons an hour each, besides two short prayers at the beginning and the end, a short address and two psalms, consuming, in all,

* "Letters and Journals," ii. 336. January 15, 1646.

† As Cartwright says in reply to Whitgift, "And it is no small injurie which you do unto the word of God, to pinne it in so narrow roome, as that it should be able to direct us, but in the principal pointes of our religion: or as though the substance of religion, or some rude and unfashioned matter of building of the church were uttered in them, and those things were left out, that should pertain to the form and fashion of it; or as if there were in the Scriptures only to cover the churches nakedness, and not also chaines and bracelets and rings and other jewels to adorn her and set her out, or that to conclude these were sufficient to quench her thirst, and kill her hunger, but not to minister unto her a more liberal and (as it were) a more delicious and daintie diet. These things you seem to say when you say, that matters necessary to salvation and of Faith, are contained in Scripture; especially when you oppose these things to ceremonies, order, discipline, and government."—T. C. Answer to Whitgift, i. 26.

‡ *Ibid.*, ii. 130. February 18, 1644.

§ *Ibid.*, ii. 134.

more than eight hours.* December 2, 1645, he writes : "The Independents here plead for a toleration both for themselves and other sects. . . . We hope God will assist us to remonstrate against the wickedness of such a toleration." †

This was Presbyterianism two hundred and forty-four years ago. The burning of organs and pictures of Jesus Christ, the refusal of toleration to Episcopalians, Congregationalists, and Baptists, fasts frequent and severe, sermons and prayers of intolerable length, psalm-singing the only sacred song, — all these things are an abomination to us. We thank God we do not live in such times, and in the society of such Presbyterians.

III. THE SYSTEMS COMPARED.

I shall present to you evidence to show that the Presbyterian churches have changed in doctrine likewise, and that the proportions of the Westminster system are not held by our divines. The dogmatic divines are excessive in their elaboration of the first eleven chapters of the Confession. They neglect the middle group of eleven chapters ; they depart from the chapters on the church and the sacraments, and they are in great perplexity as regards the two closing chapters on Eschatology. ‡

* "So we spent nine to five very graciously. After Dr. Twisse had begun with a briefe prayer, Mr. Marshall prayed large two houres, most divinely, confessing the sins of the members of the Assemblie, in a wonderfullie pathetick, and prudent way. After, Mr. Arrowsmith preached one heure, then a psalme ; thereafter Mr. Vines prayed near two houres, and Mr. Palmer preached one heure, and Mr. Seaman prayed near two houres, then a psalme. After, Mr. Hendersone brought them to a short sweet conference of the heart confessed in the Assemblie, and other seen faults, to be remedied, and the conveniencie to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing." — *Ibid.*, ii. 184, 185.

† *Ibid.*, ii. 328.

‡ See Briggs's "Whither," chap. viii. Charles Scribner's Sons.

TABLE OF COMPARISONS.

WESTMINSTER CONFESSION.	ARTICLES PRESBYTERIAN CH. ENG.	DR. HODGE.	DR. SHEDD.
1. Holy Scripture 142	82 ¹	128	129
2. <i>a.</i> God 37	55	183	225
<i>b.</i> The Holy Trinity . . . 8	37	68	122
3. God's Eternal Decree . . . 64	...	41	100
4. Creation 22	64	112	255
5. Providence 65	73	45	29
6. Fall of Man, Sin, and Pun- ishment thereof 35	82	115	162
7. God's Covenant with Man . 56	64 ²	22	...
8. Christ the Mediator . . . 92	211 ³	191	184
9. Free Will 28	...	24	47
10. Effectual Calling 40	220 ⁴	96	56
11. Justification 49	46	72	21
12. Adoption 14	46	...	...
13. Sanctification 25	...	34	11
14. Saving Faith 27	...	53 ⁵	13
15. Repentance unto Life . . . 38	...	...	...
16. Good Works 70	46	...	...
17. Perseverance 29	92 ⁶	...	...
18. Assurance 56	...	...	...
19. Law of God 71	...	151 ⁷	...
20. Christian Liberty 60	...	...	...
21. Worship and the Sabbath . 82	...	15	...
22. Oaths and Vows 60	...	...	...
23. Civil Magistrate 60	...	...	...
24. Marriage and Divorce . . . 45	...	...	...
25. Church 41	} 101	...	...
26. Communion of Saints . . . 28			
27. Sacraments 33	} 128	30	} 43
28. Baptism 43		62	
29. Lord's Supper 82		58	
30. Church Censures 30	} 92	...	...
31. Synods and Councils . . . 38			
32. <i>a.</i> State of Man after Death 15	18	42	71
<i>b.</i> Resurrection of the Dead 11	37	14	17
33. Last Judgment 34	138	65	146
1630	1632	1621	1631 ⁸

¹ These articles place the Scripture between the Church and the Sacraments as Article XIX.

The above table presents a careful comparison of the Westminster Confession, the new Articles of the Presbyterian Church of England, and the systems of Dr. Charles Hodge and Dr. Shedd. These have been reduced to common factors, and the proportions of treatment of all the topics of the Confession are clearly seen.

It is evident from this table that the proportions of the faith in the Westminster Confession have entirely changed. New doctrines have come into the field, old doctrines have been discarded ; some doctrines have been depressed, other doctrines have been exalted. The systems are different in their structure, in their order of material, in the material itself, in its proportions, and in the structural principles. The essential and necessary

² These articles substitute an article on Saving Grace for the Westminster doctrine of the Covenants.

³ These articles greatly enlarge and improve Christology, by giving three articles on the Lord Jesus Christ, the Work of Christ, and the Exaltation of Christ.

⁴ These articles improve the doctrine of Effectual Calling by substituting for the Westminster chapter three articles, on the Gospel, the Holy Spirit, and Regeneration. Dr. Hodge discusses the subject under the heads of Vocation and Regeneration. Dr. Shedd treats it under the head of Regeneration.

⁵ This chapter in Dr. Hodge covers the whole subject of Faith, and is devoted chiefly to justifying faith rather than the matter in the Confession included under Saving Faith. Dr. Shedd treats of Faith under the head of Conversion, but does not go into the specific features of the Westminster definition.

⁶ This article endeavors to sum up Christian life under this head, and embraces material corresponding with several previous and subsequent chapters of the Confession. Drs. Hodge and Shedd treat of Perseverance in connection with other doctrines.

⁷ Dr. Hodge, under this head, expounds the ten commandments somewhat after the manner of the Larger Catechism.

⁸ These figures are not absolutely correct, for fractions have not been considered. Furthermore, the different terms used, and the arrangement of the material in the systems, make it difficult to be exact in the estimation of subordinate matters. It can be relied on for purposes of general survey and comparative estimation. The pages of Drs. Hodge and Shedd and the lines of the Articles of the Presbyterian Church of England have been brought to the measurement of the Westminster Confession.

articles of about one-half of the Westminster system are in these systems, but the other half, with its essential articles, is not there.

IV. DECLINE FROM THE WESTMINSTER CONFESSION.

Two of the grandest chapters in the Confession of Faith are "the Scriptures," chapter i., and "Justification," chapter xi. These express the two great principles of Protestantism, after a long conflict between Romanism and Puritanism from 1517 to 1646. They are the finest statements of the Protestant faith. After the English revolution the conflict with Rome ceased, and the principles of Protestantism sank in relative importance. In the eighteenth century Biblical studies died away in Great Britain,* and the doctrine of Justification was supplanted by the doctrine of Regeneration.† The current theology is not in accord with the Westminster doctrine of the Scriptures, because it lays stress on extra-confessional doctrines, such as verbal inspiration and inerrancy.‡ It substitutes the authority of tradition and human authors for the authority of the Holy Spirit speaking in the Scriptures to the believers. I agree to every sentence and word of the Westminster doctrine of the Scriptures, but I denounce the current doctrines as contra-confessional, and as changing the base of the Reformation. §

Furthermore, the current theology is not in accord with the Westminster doctrine of Justification, for it pushes aside the forgiveness of sins, || makes acceptance with God

* See Briggs's "Biblical Study," p. 209.

† Briggs's "American Presbyterianism," p. 269.

‡ Drs. A. A. Hodge and Warfield go so far as to say that "a proved error in Scripture contradicts not only our doctrine, but the Scripture claims, and therefore its inspiration in making these claims." — *Presbyterian Review*, ii. 245.

§ See Briggs's "Whither," pp. 73 seq.

|| See Simon's "Redemption of Man," pp. 280, 281.

a mere judicial affair, and recognizes that the majority of the redeemed are saved without personal faith. How can the Westminster doctrine of Justification stand when dogmatic divines leave the doctrine of forgiveness of sin in such obscurity in their systems that they themselves think it unnecessary to put the term Forgiveness of Sin in their indexes,* and when they teach that only a small portion of the saved are really justified by faith?† Here is one of the difficulties of the Revision movement. The statements of the Westminster Confession on the principles of the Reformation are a thousandfold better than anything we could get from the dogmatic divines of our day.

The Puritan Reformation was a grand movement in Great Britain, which carried British life and thought beyond the highest point reached by the churches of the continent. The principles of Puritanism are set forth in

* Forgiveness of Sin and Pardon of Sin are not found in the indexes of the systems of Dr. Shedd, Dr. Charles Hodge, and Dr. A. A. Hodge.

The Remission of Sins is found in Dr. Shedd's index referring to a single passage ii. 392. Here the author takes the position that "forgiveness is the *non-infliction of suffering* upon the transgressor." "The release or non-infliction of penalty is forgiveness in the Biblical representation. . . ." Dr. A. A. Hodge says: "God cannot forgive sin in any case; the sinner may be forgiven, but the sin must be punished, either in the person of the sinner or his substitute." — *Presbyterian Doctrine*, pp. 15, 16. Dr. Charles Hodge says: "But pardon does not produce peace. It leaves the conscience unsatisfied. A pardoned criminal is not only just as much a criminal as he was before, but his sense of guilt and remorse of conscience are in no degree lessened. Pardon can remove only the outward and arbitrary penalty. The sting of sin remains. There can be no satisfaction to the mind until there is satisfaction of justice." — *System of Theology*, iii. 128. And thus these dogmaticians destroy the Biblical doctrine, which is expressed also in the Apostles' Creed and in all the symbols of the Reformation, by reducing forgiveness of sins to the removal of the penalty. The forgiveness of *sins* is the Biblical and Confessional doctrine. The conception that forgiveness of sin is simply the removal of the penalty has no warrant in Holy Scripture.

† Dr. A. A. Hodge says: "In the justification, therefore, of that majority of the elect which die in infancy, personal faith does not mediate." — *Princeton Review*, 1878, p. 315.

the middle group of chapters of the Westminster Confession, treating of Adoption, Sanctification, Saving Faith, Repentance unto Life, Good Works, Perseverance of the Saints, Assurance of Grace, Law of God, Liberty of Conscience, Religious Worship, Lawful Oaths and Vows.* These were doctrines of vast importance to our Puritan Fathers. But theology and life in the eighteenth century receded from them, and the church of the nineteenth century has little sympathy with them. This is not only the fault of our dogmatic divines, but it is the common fault of our age. This is clear from the new articles of the English Presbyterian Church. There are but three articles to represent these eleven chapters of the Confession, and these three articles are weak as water when compared with the choice wine of our Confession. We would not consent to abandon these grand chapters of Puritanism, for we are convinced that the church of the twentieth century will rise to them and build upon them in the next great revival and reformation of Christianity.

The Puritan doctrine of the Church and the Sacraments, as contained in five chapters of the Confession, is excellent. The Presbyterian churches in our day have receded from them. The doctrines of the real presence and sacramental grace are commonly denied. We regard these as essential and necessary articles. They are bonds of union with the old historic churches of the world. The doctrine of the Church and the Communion of Saints is in accord with the Apostles' Creed. It recognizes the unity, catholicity, and sanctity of the Christian church, doctrines which are much beyond the scope of the average Presbyterian in our day.

The two chapters on Eschatology are better than any-

* See Briggs's "Whither," chap. vi,

thing we could get at the present time. The whole church is in perplexity here. The conflict with premillenarianism has resulted in an undue stress on the millennium, and a neglect of the doctrine of the Second Advent of Christ. The conflict with Universalism resulted in an undue stress upon the so-called private judgment at death and everlasting punishment, to the neglect of the middle state and the ultimate judgment. The relative amount of space given to Eschatology by Dr. Hodge is twice that of the Confession, by the new English articles three times, and by Dr. Shedd four times. There has been a singular neglect of the descent of our Lord into hell for the purpose of redemption. But there has been an amazing dogmatic elaboration of the descent of mankind into hell for eternal punishment, far beyond any warrant in Holy Scripture.* This elaboration is a fall from the height of the Westminster theology. The Confession keeps our minds fixed on the second advent of Jesus Christ, the resurrection, the judgment of the Messiah, and the bliss of heaven and communion with God. Here are vast reaches for Christian theology, into which it will be for edification to enter. But at present our theologians think more of hell than of

* Dr. Shedd, in his "Dogmatic Theology," represents that the clause of the Apostles' Creed, "He descended into hell," is a "spurious clause," and makes a polemic against the doctrine (ii. 603, 607). He goes against the consensus of modern Biblical scholarship in saying that Sheol in the Old Testament "denotes the grave," whenever the righteous are connected with it (ii. 633). His doctrine of the Intermediate State is virtually confined to this polemic. He then devotes six pages to the Second Advent, twelve to the Resurrection, four to the final Judgment, four to Heaven, and *eighty-six pages to Hell*. This disproportionate treatment has recently been defended on the ground that the doctrine of Hell is most in debate at present. This is not true, for the doctrine of the Second Advent is more in debate. But if it were true, a system of dogmatic theology should give all doctrines their due proportion and adequate place and importance in the system. If it neglects to do this, and gives disproportionate treatment to certain doctrines in which the author is interested, as an advocate, it ceases to be a system of theology, and becomes a treatise of polemical theology.

heaven ; more of the private judgment at death than the ultimate judgment ; more of death than the advent of Christ ; more of a magical transformation in the dying hour than the discipline of our Saviour in the middle state.

It is clear that there are twenty chapters of the Confession that are in advance of the present faith of the church. True progress will be in rising up to them. So-called conservatives have quietly laid these twenty chapters on the shelf, or have changed their doctrines, and now are groaning at the heterodoxy of those who desire a few changes in three or four chapters. This is the real situation. No truly progressive man will ever consent to abandon these twenty chapters of the Confession, and descend from them to the miserable malarial swamp of the current dogmatic theology on these subjects. These chapters are the pledges of liberty to the Biblical scholar ; the charter of progress to the sons of the Reformation ; the banner of hope to the children of the Puritans. It is our determination to take them down from the shelf.

V. THE ADVANCE IN DOCTRINE.

There are several doctrines in which the modern church has advanced beyond the Confession.

The chapter on God and the Holy Trinity is sadly defective. It is a decline from the doctrine of the ancient church ; it is a retreat from the Thirty-nine Articles of the Church of England. The reason of this fall was that these doctrines were not in dispute at the time. Such faults always arise in polemic creeds. Such creeds are constructed for the time. They fail in those proportions of faith that are appropriate for all time. Accordingly the doctrine of the Trinity was tacked on as a third section of the chapter on the doctrine of God. It had been received as an inheritance. It was adhered to as an orthodox

dogma. But there was no special interest in it. It was not a living question. The doctrine of the Trinity needed unfolding to adapt it to the new faith of the Reformation in the doctrine of Redemption. But the Westminster divines did not attempt it. The Confession was no sooner published than the doctrine of the Trinity became a living issue. John Biddle began his series of assaults on the doctrine of the Trinity. The famous book of Acontius on the Stratagems of Satan was translated into English and attacked by that erratic Westminster divine, Cheynell.* This was but a prelude to the Arian controversy in the eighteenth century. It was introduced by a discussion between Wallis,† a clerk of the Westminster Assembly, and Sherlock,‡ an Anglican divine. The one lays undue stress on the unity, the other on the tripersonality of the Godhead. Semi-Arianism began in 1702 with Thomas Emlyn, a Presbyterian pastor of Dublin, who said that he had been unsettled by reading Sherlock. Then Samuel Clark and Whiston came into the field, and these influenced James Pierce, of Exeter, in 1717.§ And thus the Presbyterian Church in England was involved in the Arian controversy. The same conflict in Scotland centred about the trial of Professor Simson, of Glasgow. The result of this struggle was that the Irish Presbyterian Church was divided; the Presbyterian Church in England became entirely Unitarian, the Church of Scotland became saturated with semi-Arianism, and New England Congre-

* John Biddle's "XII Arguments drawn out of the Scripture: whereon the commonly-received opinion touching the Deity of the Holy Spirit is clearly and fully refuted," 1647; "Confession of Truth touching the Holy Trinity," 1648; "A Two-fold Catechism," 1654; Acontius's "De Strategematibus," 1565; "Satan's Stratagems," 1648; Francis Cheynell's "The Divine Trinity," 1650.

† John Wallis's "The Doctrine of the Blessed Trinity, briefly explained," 1690.

‡ William Sherlock's "The Doctrine of the Trinity," 1690.

§ Briggs's "American Presbyterianism," pp. 194 seq.

gationalism gave birth to American Unitarianism. The battle with Arianism and Unitarianism taught Presbyterians many sad lessons. The Westminster divines left their children a troublesome legacy in these controversies, due largely to their neglect of the doctrine of the Trinity.

The Westminster statement of the Being and Attributes of God is also defective. The church has passed through a long contest with deism, atheism, pathicism, and agnosticism, in which the doctrine of the Being and Attributes of God has been greatly advanced. The Personality of God, the Immanence of God, the doctrine of the Living God, a God of holiness and love, — these doctrines are a power in recent theology. The Presbyterians of this century are demanding that there shall be some better confessional statement than the Westminster Confession gives us of our adoration of the living God and Saviour; our experience of the matchless treasures of his grace and love for all mankind; and our worship of the Holy Trinity.

The doctrine of Creation in the Confession was constructed before the development of modern science began. Wallis, one of the scribes of the Assembly, united with Robert Boyle in founding the Philosophical College in London in 1645. The Royal Society was organized in 1663. Then began that series of discoveries that has made modern science such a wonder of our age, and changed the complexion of the globe. Science was a babe in swaddling clothes in 1646. It is a giant, conquering and to conquer, in 1890. The Westminster doctrine of Creation is mere child's play. It is not in accord with the Scriptures. Science and the Scripture are in much better accord. Let any one read Henry B. Smith's chapter on Christian Cosmology,* and he will see that the

* Henry B. Smith's "System of Christian Theology," pp. 92 seq.

Westminster divines were only on the threshold of the subject. The scientific spirit of our age demands a better recognition of the order and development of nature and of the relation of the Creator to his Kosmos than we can find in any creed of the sixteenth or seventeenth century.

The anthropology of the Confession preceded the rich development of modern philosophy. Bacon was behind the Westminster divines, but one can trace little, if any, of his influence upon them. They were too much under the influence of Aristotle and the scholastic methods. There were Platonists among them, but these were feeling their way cautiously. Hobbes and Descartes were just coming on the stage. The psychology, ethics, and metaphysics of the Westminster divines were sufficiently crude. Soon after the Assembly adjourned, the Cambridge Platonists came into power. Then came the long development that has resulted in our present schools of philosophy. The whole doctrine of God and man has changed in these evolutions of modern philosophy. No one can understand the Westminster standards who does not take this into account. The doctrines of Original Sin and the Freedom of the Will have been the battle-grounds of modern British and American theology, while ethical questions had the field in Germany. The discussions are deeper, broader, richer, and more far-reaching than the Westminster divines could imagine. The student who knows Julius Müller's doctrine of Sin, and Dr. Shedd's massive contributions to anthropology,* sees that the Westminster divines were sophomores when compared with the theologians of our day.

The Christology of the Confession is also defective. The greatest advance in modern theology has been in its

* Julius Müller's "Die Christliche Lehre von der Sünde," 1858, translated in Clark's Theological Library; Shedd's "Dogmatic Theology," ii. 1-168.

doctrine of the Person and Work of Christ. The doctrine of the Person of Christ has been the great contribution of modern German theology. Its results summed up in the splendid work of Dorner * are worth all the writings of the Westminster divines combined. British and American theology has unfolded the doctrine of the Atonement, so that that doctrine has about the same relative position of prominence in American Presbyterian theology as the doctrine of the Decree had to the Westminster divines. But the recent advance in Christology has been only partially appropriated by our American divines. In some features, the Westminster divines are in advance of our dogmaticians. In the stress laid upon the humiliation of Christ, they have neglected the exaltation; in the stress laid upon the crucifixion, they have neglected the incarnation, the holy life, the resurrection, the ascension, the reign, and the second advent. In the stress laid upon compensation and substitution in the doctrine of the Atonement, and the shedding of the blood on the cross, they have neglected the significance of the Redeemer's blood as applied to the heavenly throne and the believer's heart, and the redemptive influence that issues from his person and his heart of love. The church of our day is rising to the adoration of the risen and reigning Christ, and is beginning to look again for his second advent. We are opening our minds to see that the Redeemer's work upon the cross was the beginning of a larger work in the realm of the dead, and from his heavenly throne whence the exalted Saviour is drawing all men unto himself.

In these great doctrines of our religion, — the Being and Attributes of God, the Holy Trinity, Creation, the Nature

* I. A. Dorner's "Entwicklungsgeschichte der Lehre von der Person Christi," 1851, translated in Clark's Library.

of Man, the Origin and Development of Sin, the Person and Work of Jesus Christ,—the church of our century has advanced far beyond the Westminster Confession. The definitions of these chapters are weak and insufficient. Better statements of the public faith of the church are needed. In some way or other it is necessary that we should testify to the wonderful love of a living God and Saviour to the world; our adoration of the Holy Trinity; our enlarged conceptions of nature and its place in the realm of God; our experience of the riches of divine grace and its ample provision for all mankind; and above all we need a confession in which Jesus Christ, our Saviour, shall reign supreme from centre to circumference, and where every section, sentence, and word shall pulsate with the heart-beats of our Redeemer, not willing that any should perish, but all should come to repentance and salvation.

Such a revision can be made only in the form of a new creed, that will be born of the life, experience, and worship of our age.

VI. THE CHIEF DIFFICULTIES.

We shall now consider the chapters where we find the greatest difficulties at present.

The third chapter of the Confession, on the Divine Decree, is a splendid chapter. It gives us the result of the long contest of Puritanism with Arminianism. The English Puritan, Perkins, by his extreme statements is largely responsible for the Arminian controversy that broke out in Holland, and spread over the Reformed world. The English Puritans in general stood by Perkins. The battle was complicated by the adoption of Arminianism by the Anglo-Catholic party. The divine decree was the one great doctrinal issue between Arch-

bishop Laud and the Puritans. That is the reason for the strong, burning, piercing sentences of the third chapter. At the same time, Bishop Davenant led an intermediate party, which was represented in the Westminster Assembly by some of the most influential divines. The doctrine of the Decree was framed in view of all these interests. A real consistent Calvinist does not stumble at them. But there are not as many consistent Calvinists as there used to be. Even the most conservative divines have appropriated features of Arminianism. And it is plain that the doctrine of the Decree is excessive in the Westminster Confession. It not only dominates the third chapter, but it controls the doctrine of Providence in the fifth chapter, and reappears wherever it has a chance throughout the Confession. It forces itself upon us, as one determined to have the last word in a controversy. This was a hobby of the Westminster divines, and they rode a high horse with it. The two chapters on the Decree and Providence have nearly twice the space to that given to the Being and Attributes of God, the Trinity, and Creation. No modern theologian gives such excessive treatment to the divine Decree. Dr. Charles Hodge gives one-fourth of the space to the Decree and Providence that he gives to the other parts of the doctrine of God. Dr. Shedd gives but one-fifth the space. If the Decree were in the same proportions of the doctrine of God in the Westminster Confession that it is in these divines, seven sections would be stricken out, and it would be reduced to the first section. And then it would have equal space to that given to the Holy Trinity. Is the Divine Decree a more important doctrine than the Trinity? The Westminster divines seemed to think so. But modern Presbyterians have advanced to a better conception in that they have exalted the Trinity and depressed the Decree.

The chapter on Effectual Calling is the one that gives the greatest difficulty at the present time, because it teaches the damnation of non-elect infants and of the entire heathen world.

Dogmaticians have endeavored to avoid the plain meaning of the passage by teaching that "elect infants" means all infants, or that infants are elect as a class, going over to the Arminian doctrine of election for babes, while they cling to Calvinism for adults.

The Westminster divines did not know what they were about when they framed these definitions. They made logical deductions from other doctrines without Scripture warrant. Logical deductions are of value in theological speculation if indulged in to a moderate extent. They are much easier than the inductive study of the Scriptures and Christian history. There are few dogmaticians who are not tempted to push these deductions until they lodge in absurdities. They forget that they are not dealing with axiomatic truth, but with premises that are only partially and relatively true, and that are ever changing with the progress of human knowledge. The Westminster divines did not escape these faults in their construction of our standards. They committed the fault to which Samuel Bolton, one of their number, called attention :

"We have handled much of this divinity in our times, first we have drawn platforms out of the word, then built upon them, and drawn deductions and consequences from them, and then consequence from those consequences, till at last they be nothing agreeable to the original word of God. Now God suffers errors to arise, most of which will be found to be bottomed upon false deductions and consequences drawne out of the word, many opinions built and fastened on them. And God suffers this, to bring us back to the original the word of God, that there we might rectifie all." — *Arraignment of Errour*, 1646, p. 16.

We should bear in mind that in the seventeenth century the entire population was in communion with the national

churches, and that all children were baptized. The Westminster divines, many of them at least, believed with their assessor, Dr. Burgess, in the baptismal regeneration of elect infants.* They did not believe that baptism worked *ex opere operato*, and therefore they held that some of the baptized were not regenerated, and that some were regenerated without baptism. In this respect, they made an advance beyond the common doctrine at that time, that only the baptized infants could be saved. Unbaptized and non-elect infants, to them, simply meant the children of the heathen and a few revolutionary Anabaptists. They did not think that it was any worse to damn heathen babes than to damn their fathers and mothers, and sisters and brothers. In this respect, we confess that many of us agree with them. The modern revolution of opinion that has brought in the new doctrine of the universal salvation of infants is due to the historic change in the dissenting churches. Large numbers of Baptists and Friends in the eighteenth century refused to baptize their children. The Presbyterian and Congregational churches declined to baptize the children of those who were not communicants, and these they limited to those who would subscribe to their covenants and submit to their examinations and discipline. Accordingly, these strict rules for church membership made an entire change in the Protestant world. In the eighteenth century, a large proportion of the people were excluded from communion with the churches, and millions of babes in Christian lands were unbaptized. Were these children to be damned because their parents declined the obligations of church membership in these sectarian churches, and because these churches refused them baptism? So soon as the church squarely faced the problem,

* Burgess's "Baptismal Regeneration of Elect Infants," Oxford, 1629.

it answered it. Infant baptism sank in importance, and infant salvation rose superior to all rites and ceremonies. The church changed its doctrine, and the Westminster statements became repulsive.

But what can we do about it? We have a new doctrine; but we cannot prove it from Scripture; we have not brought it into harmony with other Christian doctrines. We cannot put the new doctrine into the Confession without changing other doctrines of greater importance. The problem is, how are these infants saved? Dr. Hodge saves them without faith, and so undermines the doctrine of Justification by Faith. Dr. Strong thinks that they are regenerated so soon as they see Christ, and believe on Him after death, and thus extends regeneration into the middle state.* Many divines, German, English, and American, think they have a probation in the middle state. There are some serious questions to be settled before this new doctrine can go into a public confession of faith.

It is very much the same with the doctrine of the damnation of the heathen. The Westminster divines knew but little of heathenism. The heathen were to them the Turks, the enemies of Christ and his church, and a few negroes on the coast of Africa, and Indians in America whom they were inclined to identify with the lost tribes of Israel. They knew nothing of the countless millions of Asia, Africa, America, and the islands of the sea, as these have been revealed to us by modern travellers and modern commerce. They were not straitened by this doctrine as we are. What man or woman can for a moment contem-

* "Since there is no evidence that children dying in infancy are regenerated prior to death, either with or without the use of external means, it seems most probable that the work of regeneration may be performed by the Spirit in connection with the infant soul's first view of Christ in the other world." — A. H. Strong's *Systematic Theology*, p. 357. Rochester, 1886.

plate the eternal damnation of these countless millions of heathen, now living, far exceeding the number of Christians, men and women who have never heard the Gospel, without crying from the bottom of his soul, God forbid! Our God and Saviour could not do such a thing. Modern divines are seeking earnestly for some way in which to save the heathen. Some would save them by faith in the implicit Christ, that is, in God so far as He reveals himself unto them. This is a new doctrine. Where is the Scripture for any salvation apart from faith in Jesus Christ? A recent speculator gave them a chance for a saving vision of Christ between breath and death. German divines look for relief to a probation in the middle state. There are important problems to be solved before this doctrine of the salvation of the heathen can be put into a public confession of faith.

If we cannot tolerate in the Confession these doctrines of the damnation of the heathen and non-elect infants, now that none of us believe in them, there is no other way than to blot out these sections altogether. We cannot introduce new doctrines where we lack warrant from Scripture, and we are unable to harmonize them with other confessional doctrines.

But even if these awkward doctrines were removed, this chapter would not be satisfactory. The doctrine of effectual calling has passed out of the field of modern theology, and regeneration has taken its place. Regeneration was a term used by the older theologians in connection with infants and baptism. The great movement called Methodism, that arose in the eighteenth century, brought the doctrine of regeneration into prominence, and the whole attitude of the church to this question has changed. The great question of salvation is no longer justification and effectual calling, but regeneration and the experience of faith.

The Westminster Confession is defective in that it has no chapter on the work of the Holy Spirit. The work of the Holy Spirit is taught in several chapters of the Confession under the heads of other doctrines, but this has been overlooked by the dogmaticians and the ministry who follow them. It is one of the features of modern progressive theology that it lays great stress on the work of the Holy Spirit. The new articles of the Presbyterian Church of England have made an improvement by treating the material of the tenth chapter in three chapters, one on the Gospel, another on the Holy Spirit, and a third on Regeneration. This is more in accord with the faith of progressive theologians in our day, and shows how far modern Presbyterianism is in advance of the Westminster divines.

The chapter on Marriage and Divorce is not in accord with present views in the church. It has recently been amended by striking out the prohibition of marriage with a deceased wife's sister. But the whole reference to Levitical laws of marriage is wrong. The Levitical law is no longer binding on Christians. The statement that "such as profess the true reformed religion should not marry with infidels, papists, or other idolaters" is not justified by the Word of God, is a slander upon Roman Catholic Christians, and is unworthy of a place in a Christian creed. No one thinks of such limitations of marriage in our times. The marriage law has no rightful place in a confession. Its place there was due to the conflict with John Milton in 1645.

VII. HOW SHALL WE REVISE?

There are several chapters that give real difficulty to the Presbyterian Church, and there is a strong and widespread cry for relief from them. It is not easy to remove the difficulties from these chapters. We have to consider amendment by omission, insertion, and reconstruction. There-

fore many have come to the conclusion that the wisest method is to make the revision in the form of a new and simple creed. Who can get up any enthusiasm over patching up an old creed? When the knife is in hand, one thrusts it in here, another there, until the Confession is as full of knives as St. Sebastian with arrows. But a new creed, a simple devotional statement of our faith, — we all need it for the education of our children, for the training of young converts, for the concert of public worship. A creed that will express the faith, life, and devotion of the present time, born of our experience and needs, is a grand ideal, worthy of the effort and enthusiasm of a great church; a plan of campaign about which it is practicable to rally the Presbyterian and Reformed world.

This new creed should not displace the Westminster Confession, but be a supplementary and congregational symbol. As we already have a Confession of Faith and two catechisms, there is no sufficient reason why we should not have a popular congregational creed that will drive into everlasting perdition the thousand and more crude, ill-digested things that are now in use in our congregations.

If we keep the new creed strictly in line with the Confession, insisting that all the essential and necessary articles of the Confession shall have a place therein, we shall avoid those serious omissions that spoil the new articles of the English Presbyterian Church, and at the same time we may insert those new doctrines that constitute such an excellent feature of these new articles. We shall then have several grades of doctrine for all classes of our people, — a maximum and minimum of doctrine. We may then advance into the conflicts of the twentieth century with a new banner expressing the living issues of our times streaming in the midst of the old battle-flags that have come down to us from the seventeenth century.

The revision movement in the American Presbyterian Church began with a call for changes in a few sections. It has already reached a second stage, in which the question of a new creed has become prominent. It is forced by the circumstances of the case to advance to a third stage. The terms of subscription are the real difficulty in the situation. If we are to have a new creed, are we to subscribe to the old or to the new, or to both? This question must be faced before many conservative men will be ready to advocate the new creed. We venture to say that the terms of subscription are the key to the history of the American Presbyterian Church, and in some respects of the history of British Christianity since the Reformation. Party lines are ever drawn here, whatever may be the ostensible lines of division. The battle in the Presbyterian Church since 1729 has been a battle between loose subscription and strict subscription. We cannot solve this great problem of the revision of our standards and ignore this fundamental question. At the root of all our difficulties at the present time lies our indefinite and variously interpreted term of subscription. We are between the advocates of loose subscription and the promoters of rigid subscription. There is a middle way that is safe and honest, — the way of definite subscription.

The present term of subscription is a torture to tender consciences. It is a bar of iron to rigid Calvinists to exclude those who do not agree with them from the church. It is a rope of sand to loose thinkers who are determined to think and do as they please in the church. The term of subscription means one thing in western Pennsylvania, another thing in central New York. It is one thing in Baltimore, another thing in our metropolis. Presbyterianism changes its complexion as we pass from State to State and from city to city. The real test of orthodoxy in the

Presbyteries is not the Westminster Confession in its historic sense, — is not the term of subscription in its historical meaning. It is the system of doctrine held by the majority of the ministers, and the term of subscription as interpreted by them. It is in general the systems of doctrine of American dogmaticians, with such measure of departure therefrom as the majority of a Presbytery may deem it wise to allow.

The Westminster Confession was framed by divines who had no thought of requiring subscription to it. Antony Tuckney, one of the most influential Westminster divines, tells us: "In the Assemblie I gave my vote with others that the Confession of Faith put out by Authoritie should not be either required to be sworn or subscribed to; we having been burnt in the hand in that kind before, but so as not to be publicly preached or written against." *

The Westminster Directory of ordination does not require subscription to the Confession. The dissenting brethren representing Congregationalism delayed the organization of the Presbyterian Church of England so long that it became impossible to construct it. If those who dissented from the doctrinal articles had prolonged the debates, the Confession would never have been composed. The Assembly would have been forced to a shorter and simpler creed, or they would have gone to their homes without agreement. Subscription was never used in the Presbyterian Church in England. Subscription was not used in the Presbyterian Church of Ireland at the time when Francis Makemie came to assist New England divines in laying the foundations of the American Presbyterian Church. Subscription was imposed on

* "Eight Letters of Dr. Antony Tuckney and Dr. Benjamin Whichcote," p. 76. London, 1753.

the Presbyterian Church of Scotland in 1693, by Parliament, in the interest of breadth and toleration. The revolution of 1688 transformed the Episcopal Church of Scotland into a Presbyterian Church of Scotland. The term of subscription was designed to protect those of the Episcopal minority who were willing to conform, and to protect them from the intolerance of the Presbyterian majority. Terms of subscription devised in the interest of comprehension and liberty were afterwards used as means of bondage, torture, and exclusion. The American Presbyterian Church in 1729 adopted the Westminster standards in a catholic spirit.* They adopted, not the whole doctrine, but the system of doctrine; not all the articles, but the essential and necessary articles. At the time of the adoption of the Confession, they allowed exceptions to the doctrine of two different chapters,† showing in concrete cases that they used articles in a broad sense, and that we are justified in rejecting not only clauses, but sections of chapters, so far as these are not essential to the Westminster system. This historical interpretation of the terms of subscription is the law of the American Presbyterian Church, and gives the rule for the action of its Presbyteries.

The term adopted in 1788 is as follows: "Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures?" This is not so clear as it ought to be. It might be made more definite by inserting its historic interpretation into it. By using the phrases of the Adopting Act, the implicit meaning may be made explicit in some such way as this: "Do you sincerely receive and adopt the system of doctrine contained in the Westminster Con-

* Briggs's "American Presbyterianism," pp. 216 seq. † Chaps. xx. and xxiii.

fession, as being in its essential and necessary articles the doctrine taught in the Holy Scriptures?" If the term could be thus amended, young men and elders would know what they were subscribing to. They would know that it was not the system of Turretin, or Charles Hodge, or H. B. Smith, or W. G. T. Shedd, but the Westminster System, and that the essential and necessary articles of that system are the only ones to which they are bound. The terms of subscription and Presbyterian examinations have been too often used as bars of authority to exclude from the church, when they ought to be pledges of liberty to invite men into the church and make them feel at home therein, within the limits of the essential and necessary articles of the Westminster system.

The first step in revision, therefore, should be to revise the terms of subscription, and make them definite, so that the subscriber would know that he was subscribing to the essential and necessary articles of the Westminster system. The second step should then be to define what these essential and necessary articles are. This may be done in the new creed. The new creed should (1) set forth the essential and necessary articles of the Confession, and omit all unessential and unnecessary articles; (2) give adequate expression to those doctrines that have risen into prominence since the Westminster Confession was composed. The new creed would thus be of the nature of a declaratory act in the form of a devotional and a congregational creed. It would give relief not only at two or three points, as does the Declaratory Act of the United Presbyterian Church of Scotland, but it would give relief at all points, for it would be as full and explicit as the Presbyterian Church of our day deems it wise to express its faith.

In our opinion it would be best not to touch the Westminster Confession, but to give our strength to the con-

struction of a new creed. It is evident, however, that there are statements in the Confession that are so offensive to many of our best ministers, elders, and people, that there is serious danger of losing them from the church. It is the duty of a Christian Church to take stumbling-blocks out of the way. Our Saviour calls those children of Gehenna who strove to put barriers in the way of entering his kingdom. There are other synagogues of Satan than the Church of Rome, there are other Antichrists than the Pope, there are other idolaters than Romanists. There are those who make an idol of the Westminster Confession. There are those in the Presbyterian Church who have the antichristian spirit of intolerance and persecution. Even a Presbyterian church may become a synagogue of Satan by excluding those who belong to Jesus Christ. The Presbyterian Church was not organized for the sake of conserving the Confession. The Confession was made by the church and for the church. It has been revised in the past. It will be revised again and again, if necessary, to relieve tender consciences. God forbid that it should ever be a yoke of bondage and a staff for oppression ; therefore remove the offensive statements. This may be done for the most part by excision. Some of us shrink from the work of insertion and reconstruction. But in Christ's name let us go forward and give our young men and elders the relief they demand. We believe that the revision movement is born of God. It will be guided by the Holy Spirit. It is a great step toward a better future. It is a preparation for a new reformation of the church. It is in the direction of Christian harmony, catholicity, and unity. Jesus Christ is at the head of this movement ; we shall do well if with open minds and hearts we look for His word and follow faithfully His call.

II.

DOGMATIC CONFESSIONALISM VERSUS REVISION.

BY PROF. LLEWELLYN J. EVANS, D.D.

THE case against Revision of the Westminster Confession has been stated and argued by three of the leading theologians of the Presbyterian Church,—by Dr. Shedd, in an article published some time ago in the *New York Evangelist*; * by Dr. DeWitt, of Chicago, in the *Presbyterian Review*, who, however, it should be noted, has since pronounced in favor of a supplementary declaration; and by Dr. Patton, in the paper read by him before the Presbyterian Social Union of New York, and published in *The Independent* of December 5th. What has been left unsaid against Revision by this distinguished combination is presumably not worth saying. What they have said is presumably the strongest and the best that can be said in favor of leaving our noble confessional monument untouched. Speaking generically, and with some individual qualifications, their protest may be viewed as the protest of dogma; hence at once its strength and its weakness. A comparative analysis of this protest may have its uses for the discussion.

Such an analysis thoroughly carried out would disclose

* This has been republished in a pamphlet entitled *The Proposed Revision of the Westminster Standards*, New York, Charles Scribner's Sons.

a set of psychological phenomena in the region of dogmatic confessionism, which, did space allow, would be a highly interesting and instructive study. A few of these phenomena we shall have occasion to notice as they cross our path ; many more we must regretfully pass by.

It is noticeable that the three lines of confessional apologetics under consideration start from a common centre. Each of our champions is a worshipper of the centuries, and well-nigh the first utterance of each is a pathetic expression of centuriolatry. Standing under the shadow, not indeed of the Pyramid of Cheops, with "forty centuries looking down" from its summit, but of the Towers of Westminster, with its two and a half centuries looking down upon us, they are transfixed into petrifications of wonder, love, and praise. "Revision is inexpedient," says Dr. Shedd, "because in its existing form, as drawn up by the Westminster Assembly, the Confession has met, and well met, all the needs of the church for *the past two centuries*. What is there in the condition of the Presbyterian Church to-day that makes *the old Confession of the past two hundred years* inadequate as a doctrinal standard?" "*Its antiquity*," says Dr. DeWitt, "*and its survival* united, entitle it to remain unamended, except in the face of the clearest necessity for revision." "It is not denied," says Dr. Patton, "that there are men among us who by making free use of the materials already existing in the Confession, are abundantly equal to the task of preparing a more compact, a more logical, and in some respects a more satisfactory confession. But they cannot write *two hundred years* of history into it." This attitude of mind is characteristic and noteworthy. For anything at all parallel to it we must go back to Ancient Egypt. There it reached its highest and perpetual symbol in the mummy.

The worship of fixity, the cult of immobility, the "*As-*

it-was-in-the-beginning-is-now-and-ever-shall-be" of the doxology metamorphosed into the "*As-it-was-in-the-beginning-is-now-and-ever-shall-be*" of dogmatism — what is this but the Egyptian type of mind under Western skies? It is the mental condition which originates mummies. Under its touch the Westminster Confession would soon become a mummy of the first class. The Temple of History is to its vision a vast Museum of Mummies, the "survivals" of the centuries, inviolable because old. The old definition of history as "philosophy teaching by example" — teaching that is how to advance, to make improvements, to amend our formulas of thought, our rules and methods of action, is quite at fault. The great lesson of history is rather that improvements are needless. The very fact that things are as they are, is sufficient demonstration that things are as they should be. What has survived the past is entitled *ipso facto* to be let alone by the present. What has met the wants of two hundred years should be presumed adequate to the wants of two thousand years. The more centuries and millenniums you can "write into" your mummy, the more admirable will it be as a mummy, and the less need that it should ever be anything but a mummy.

The logic of all this is self-evident. It puts the Westminster Confession beyond the possibility of amendment for all time to come. We have our mummy for good and for all, and there seems to be no way of getting anything else in its place. But why try for anything else? Why change our mummy? Why not be satisfied? It has met all our needs for the past two centuries. True, we have had very little use for it of late, except as "a witness." We have not hawked it about our streets, or carted it through our market-places; we have not exposed its beauties from our forums, nor urged its claims in our gates;

we have kept it safe and snug in its sarcophagus ; we have had our young hierophants make its acquaintance in the secret places of our theological catacombs ; on solemn state occasions we have made our salaams to it and blown a trump or two in honor of it ; and — in short, it has been a Grand Old Mummy, and what more do we want ?

But here we note a curious anomaly, which, it is to be feared, betrays another peculiarity of a dogmatic confessionalism. While history is so desperately invoked in guarding the sacredness of our confessional mummy, it is by no means to be invoked, it seems, in deciphering its mysteries. For thus speaks Dr. Patton : " Our interpretation of it [the Confession] must conform to the fundamental legal principle that requires us to find our materials for the construction of a document within the four corners of the document. A great deal of most valuable historical research becomes useless so far as the question of confessional interpretation is concerned in the light of this principle." Verily, here is a marvel ! Leaving to the smiles of the legal fraternity the naïve and sweeping application here made of a " fundamental legal principle," we need not travel beyond the use here made of it. The only use of history, it seems, in respect to a great historic monument is to supply the dates, to give us the number of centuries written into it, or over it ! Our mummy is, after all, a mummy only on the outside ! It is to be taken as one of ourselves. This contemporary of the Pharaohs must be handled as a contemporary — say of Barnum, or Buffalo Bill. He must be arrayed in modern toggery, made " to wag the tongue of him " in our own to-day vernacular ; and what he says must be parsed and analyzed as though it were an Act of Congress from the home of the setting sun. We must find the secret of our mummy within the four corners of the relic itself, forsooth ! And

so we are brought to this interesting point. We cannot frame a new creed — so we are oracularly informed — because we cannot write two centuries of history into it; but in reading what the seventeenth century Sphinx had to say, we must drop two centuries of history out, and set aside our “most valuable historical research” into the same, as so much rubbish, so far as the question of confessional interpretation is concerned. This, sad to say, is to resolve our venerable bicentenarian Sphinx into — say a bachelor of Vassar or Wellesley. You cannot write two hundred years into a new creed, and so your new creed, although “more compact, more logical, and in some respects more satisfactory,” is not to be thought of; but when it comes to the interpretation of your bicentenarian you must read the seventeenth and the eighteenth centuries out of it, and read — of course! how can you help it? — the nineteenth century into it!

And yet — will it be believed? — the sense in which we take the Confession is, after all, “the historic sense”! Stress is laid by all our Confessionalists on the fact that at the Reunion, the Confession was accepted in its “historical, *i.e.* to say, its Augustinian or Calvinistic sense.” Thus it is that dogmatic confessionalism writes history into the Confession, then reads history out of it, and ends by finding history in it!

But we are not through with the mysteries of anti-revisional interpretation. The citadel of the polemic against revision is the dependence of the integrity of our system of doctrine on the integrity of the Confession. On the one side much is made of the logical unity and symmetry of the Confession. We are reminded by the eulogies bestowed upon it of the Deacon's

“wonderful one-hoss shay
That was built in such a logical way
It ran a hundred years to a day.”

The "logical" excellence of the Deacon's masterpiece, it will be remembered, lay in the fact that whereas in chaises generally "there is always *somewhere* a weakest spot" at which "a chaise breaks down, but doesn't wear out," in this "one-hoss shay" there was no weakest spot. This, I need not say, is the logical excellence of the Westminster "masterpiece." It "doesn't wear out," as the centuries attest, and it won't break down.

"There are traces of age in the one-hoss shay,
A general flavor of mild decay;
But nothing local, as one may say."

Hence local restorations are to be avoided as endangering the integrity of the venerable vehicle that has run so long and so well. "There is no end to the process," argues Dr. Shedd. "It is like the letting out of water. The most cursory perusal will show that a revision of the Confession on the one subject of the decrees would amount to an entire recasting of the creeds."

This is one side of the argument. The other side is — not like unto it. According to this side the substance of the Confession is quite independent of its form. Its particular statements, the *ipsissima verba*, are altogether secondary; the system of doctrine is the thing! Its peculiar glory, after all, would seem to be that it holds all the "varieties" and "types" of "historic," or "generic" Calvinism in solution, and every Calvinist is at liberty to find "within the four corners of the document" his own favorite sample. Dr. Patton, *e.g.* takes pains to enumerate and to describe a number of "varieties" of the Calvinistic system, each of which may find its *point d'appui* in the Confession. Dr. Shedd again states three forms of the doctrine of "elect infants"; and, reading a little hypothetical history of the Westminster Assembly into the "four-corner" in-

terpretation of the "document" adds: "*Probably* [*sic*] each of these opinions had its representatives in the Assembly, and hence the indefinite [*sic*] form of the statement" (!) And again: "The liberty of opinion now conceded by the Confession would be ill exchanged for a stricter statement that would admit of but one meaning" (!) From which it would appear that the special beauty of the unrevised Confession is that its statements are so loose as to admit of several meanings—three at least in one important instance. According to Dr. DeWitt "to change the word 'elect' [before 'infants'] to 'all' would be to narrow the confessional basis by leaving room but for one opinion instead of the *four opinions* [*sic*!] *which it now permits*" (!). Dr. DeWitt is to be congratulated on being so far one ahead of Dr. Shedd. What an interesting and extraordinary document this logical definition of our faith is coming to be in the hands of a confessionalism which according to the dogmatic exigency now sacrifices everything to history, and anon puts history out of court altogether; which on the one side pushes out the horizon of history into the region of probabilities, on the other pinches it down within the four corners of a dehistoricized historic document—a Hamlet with the Hamlet left out.

Now it is certainly interesting to note the unison with which our confessional champions chant their solicitude for "liberty of interpretation." It is most encouraging to find that not one of them favors a retrogression to the rigid *ipsissima verba* theory of subscription. Quite the reverse. They are sincerely, almost painfully, anxious lest Revision should, as Dr. Shedd puts it, "abridge the liberty of interpretation now afforded by the Confession." This is surely a great point gained; and with such assurances as we now have from the dogmatic side of the house the question of "freedom of belief within the limits of the Calvinistic

system," and a recognized "area of tolerated divergence from the Confession of Faith," may be regarded as settled. The apparent incongruity between this new-born zeal for liberty and doctrinal divergence, and zeal for logical unity and rigor and chronological persistence and immobility, however much it may puzzle us, does not distress us. It is indeed a curious anomaly that whereas on the one side the generic type is so independent of the *ipsissima verba* that Dr. Patton is able to boil down the whole system of doctrine into half a paragraph of concentrated Calvinism; on the other side, any attempt on the part of the whole church to recast the phraseology where it has been found misleading or objectionable, or to omit that about which Scripture is silent, is an experiment fraught with disastrous possibilities. We have a secret suspicion down in our inmost souls that the Nemesis of the logical dilemma in which our dogmatic brethren are putting themselves will one day overtake them and scourge them with Erinnyan fury; but that is their concern, not ours. Meantime we welcome their aid and influence on the side of liberal interpretation and a comprehensive Calvinism.

As for the Jeremiads in which our anti-Revisionists indulge as they contemplate the disastrous possibilities connected with Revision, not much needs to be said. This is not argument, although our brethren sometimes seem to think that it is. It is simply a state of mind, venting itself in prophecy. Now the fear of bogies is not to be reasoned out of anybody; nor is a prophecy to be overthrown by a syllogism. The only available answer to prophecy for the time being is another prophecy. I venture, therefore, to predict that within three years after Revision is an accomplished fact, happier or more contented Calvinists will nowhere be found than our confessionalist brethren whose horoscope is just now so full of

dark omens. Their timidity is not constitutional or personal. It is the accident of their position. Dogmatism is ever sounding the alarm. It lives in a house of cards, and is ever fearful that to shake one will tumble the whole pack. Not seldom the fear is well grounded; but when the tumble takes place, nobody is seriously hurt. Dogmatism crawls out of the ruin and doggedly takes up its old programme as outlined by Dr. Shedd, "working on the very same old bases, in the very same straight line."

So far perhaps we need not take this temper of mind too seriously. There is something so characteristic and so naïve about it as to be almost amusing. Professor Stowe has somewhere wittily compared the use of a liturgy to the use of a go-cart, which may help the child when he is learning to walk, but which would be an odd appendage to a full-grown man walking the streets; and he goes on to poke a little sly fun at those who may be heard constantly and complacently prating about "our excellent go-cart." A confession, to be sure, is not necessarily a go-cart; but the temper of mind which clings to the Confession as it is, simply because it has been a useful accompaniment to the early steps of Presbyterianism, and because our progress thus far has been helped by it, is in all essential respects the temper of mind which for a similar reason is always harping on "our excellent go-cart."

But there is a more serious side to the case. Let me emphasize the fact that the opposition to Revision is confessedly the expression of a serene and solid (shall I write it *stolid*?) satisfaction with the present *status quo* of Presbyterianism and Calvinism. Why agitate for anything better than we have? Why strive for any higher or larger success than we have been all along achieving? "All the past successes and victories of Presbyterianism have been accomplished under the old Confession. . . . Is it not

better for the church to work on the very same old bases, in the very same straight line?" Is this, I ask, the spirit which should rule the church of to-day? Is this the view we should take of its achievements and equipments for work and conquest? Glorious as may be the record of Westminster Presbyterianism for two and a half centuries, of "the theological learning and pulpit eloquence, the spiritual life and practical zeal, the heroic endeavor and consecrated service of that body of Christians in Great Britain and America who have believed in the theology of the Westminster divines," shall we allow it to foster that spiritual complacency, which is the bane alike of Christians and of the church? Shall we be content that our future should be simply the rehearsal of our past? Was this the spirit of Paul, whom we are so much given to vaunt as our spiritual father? Is this forgetting the things which are behind, and reaching forth unto those things which are before? Is this becoming all things unto all men? Is this going in at every open door? Is this watching for great doors and effectual? Is this redeeming the opportunity, fighting as not beating the air, striking so that every blow will leave a black eye behind it? Is this building up the church as the temple of God, as the body of Christ, as the fulness of Him that filleth all in all? Is this exulting in God, who always leadeth us in triumph in Christ? If this be Calvinism, then what is Paulinism? Nay, is not this rather that nightmare of Calvinism, that dogmatic fatalism, the effort to get rid of which has probably as much to do with the Revision movement as any one cause?

Let us glance a moment at another phase of this same phlegmatic temper, in which, sad to say, the champions of our confessional go-cart show to less advantage even than the champions of the liturgical go-cart. The latter have at least the enthusiasm of their convictions. They are

benevolently anxious that the merits of their go-cart should be appreciated, and they look forward with confidence to the day when everybody will use it. Not so with the champions of the confessional go-cart. The unpopularity of their perambulator does not seem to distress them particularly. Apparently they expect nothing else. They see no good reason why, if Mohammed declines to come to the mountain, the mountain should go to Mohammed (*sic* Dr. Shedd). They have little or no hope that it will ever be found practicable to make a statement of Calvinism that will commend it even to evangelical Christians who thus far have not accepted it (*sic* Dr. DeWitt). They contemplate without discomposure the alternative of joining other communions for those who do not like our doctrines (*sic* Dr. Patton). But are we reduced to this? Is this the outcome of two and a half centuries of Westminster Confessionalism? Is it strange that some of us are getting out of patience with this dogmatic phlegm; that we are somewhat tired of a Confessionalism which in the third century of its existence is content to be still on the defensive, to be still explaining and re-explaining, ever at the end finding its explanations useless, and beginning all over again; which despairs of making any impression on the evangelical Christianity outside of its own bounds; and with face to the past, and back to the future, drones monotonous pæans of self-glorification? In all this we find nothing whereof to be proud, nothing to stir the blood, nothing to inspire enthusiasm. We would fain see a Confessionalism of another type; one that dared trust itself; that put other creeds, if need be, on the defensive; that carried in its own bosom the prophecy of victory; that bore within itself the promise and the potency of development; that could adapt itself more intelligently to the new conditions of scientific, critical and religious thinking—

a Confessionalism so distinctively and ringingly Scriptural that all Christians who accept and honor the Bible as the Word of God, would hear the echo of its ring in their own inmost convictions — a Confessionalism that would encourage its adherents to go forward with a faith born of the assurance that the future is its own. Is such a Confessionalism possible? Why not? Calvinism? *Why not?*

WHY NOT? I ask. Is Calvinism to be forever on the defensive? forever pleading with a half-apologetic, half-defiant snarl, that we know that our system "is a hard system," that it has "its hard side," "its hard features," but there are the proof-texts! and after all, "Why should our doctrines keep men out of the church? They are not asked to accept them" (*sic* Dr. Patton). So! And what, then, is the *raison d'être* of our Presbyterianism? "To be a witness-bearing church" (*sic* Dr. Patton). But to bear witness to what? Why, to that same body of doctrines which, if we are to accept the dogmatic confession respecting them, are irremediably, hopelessly hard; which must nevertheless be unflinchingly and unalterably retained in all their hardness; but which, notwithstanding all this, only a small percentage of the witness-bearers of the church are asked or bound to accept! What an extraordinary position for a great witness-bearing church to occupy, to be sure! Dr. Shedd, indeed, is conscious of the illogical infelicity of the situation, and seeks relief in the theory that toleration within the church of that against which the church, as a church, bears witness, is not indorsement. But Dr. Shedd's theory does not change Dr. Patton's facts.

The question which underlies the whole situation, and on which the whole philosophy of Revision hinges, is simply this: Shall we as a church retain, as part of our Con-

fession, statements which are admitted to be non-essential to our system of doctrine; which are not supported by the express declarations of Scripture; which, if not absolutely rejected by the large majority of our ministers, are never preached or urged on others; which are at the best misunderstood by other evangelical believers; and which, as long as they are retained, present our Calvinism to the world as something hard, unsympathetic, unlovely, unattractive, and so far powerless for good? The friends of Revision are satisfied that the Calvinism which three-fourths of our evangelical brethren of other denominations reject is not the Calvinism which we ourselves hold. John Calvin's verdict on the doctrine of the Divine Decree — "*Decretum horribile fateor*" — must be restricted to his own version of that doctrine. The "hard side" of Calvinism, of which we hear so much, is for the most part extra-scriptural, if not unscriptural. Its gloomy, repellent features are largely the excrescences of a presumptuous logic, and of a one-sided dogmatic exegesis. The "Reprobation" of the Westminster Confession is nowhere affirmed in Scripture. The proof-texts for our "hard doctrines," to be sure, are taken from the Bible; the misfortune is that they prove nothing of what they are cited to prove. The "ninth of Romans" is no doubt a magnificent, ironclad argument; but a false confessional exegesis has wrested it to uses — misuses, let me say — of which Paul never dreamed. Paul never cries out, "*Decretum horribile fateor!*" Our system of doctrine, in so far as it lies in his exposition of it, however "rigid, militant, and menacing" it may be here or there, is in its grand climactic sweep unspeakably gracious, melting, and winning, strong indeed with the strength of the purpose of the eternities; sweet also and tender, with the pathos of the tears of Olivet; radiant with the brightness of the

Great White Throne, and melodious with the interludes of Heaven-born doxologies.

Are the tone, the atmosphere, the lights and shades, the arrangements, the groupings, the focusing of our system, of no significance? Dr. Patton would have us think so. "The fundamental doctrines of Calvinism," he assures us, "are not determined as to their meaning by the way in which they are systematized. Separate dogmas must be separately supported by Scripture. How the doctrinal units are manipulated may change the look of the system, but it does not change the doctrines. We may begin with sin, or with predestination, or with the person of Christ. We cannot change the doctrines by adopting one rather than another style of theological architecture. It is important to say this, because some seem to think that they can keep their Calvinism and at the same time get rid of its hard features by adopting a Christocentric method in theologizing. They are mistaken." This is sufficiently dogmatic, but is it true? Surely the setting of a doctrine has as much to do with the interpretation of it as its phraseology. The context is often the larger half of the text. The proposition, "God is All in All," has a very different meaning in Spinoza from what it has in Paul. Probably nineteen-twentieths of our systematic variations are the outcome of doctrinal manipulations. The units are very nearly the same: the difference lies in the way they are put together, — in the centres, the adjustments, the architecture, and the architectonics. The unit tones of a waltz of Strauss may be the same with those of Handel's Messiah: the method of using them marks the interval between waltzing and worshipping. Change the *tempo* of Yankee Doodle, and you have a stately psalm-tune. The right adjustment of foreground and background makes all the difference between the artist and

the bungler. The difference between the Ptolemaic and Copernican astronomies is not in the planetary units, but in the centre. One architectonic principle gives you a Chinese pagoda; another gives you St. Peter's of Rome. The Calvinism which with "The Institutes" puts the Divine Decree in the foreground yields a different picture from that which with the Epistle to the Romans puts it in the background. The Calvinism which seeks its architectonic principle in the Absolutism of the Divine Will does not appeal to a lost world like the Paulinism which finds its constructive principle in the transcendence of Divine Grace. Dr. Patton himself admits that a little manipulation of the doctrinal units, while it does not change the doctrines, may change the look of the system. Well, that is what we of the Revision want. Our objection is not to the system, nor, generally speaking, to the doctrinal units, but to the look of the system.

Let me illustrate what I mean. Alongside with Dr. Patton's representation of the unmitigable hardness of Calvinism, let me present another portraiture of it by a master-hand, whom our brethren of the dogmatic confessional school will all agree to honor, the late Dr. Henry B. Smith. He is describing (Introduction to "Christian Theology," pp. 46 seq.) the theology which it is his own purpose to teach, and to which, as one of the great systems of dogmatic theology produced within the Presbyterian Church during the last quarter of a century, Dr. Patton has meted such high praise. Look back a moment at Dr. Patton's picture; then look at this of Dr. Smith's:—

"The theology which is pre-eminently needed in our times is that whose substance and marrow have met the needs of men in all times. This in its essential principles is the old, time-honored theology of the Christian Church, with its two foci of sin and of redemption, all viewed as dependent on God. It is based upon the solid granite rock (the

only true *petra*), and built up of living stones, in massive proportions, rising ever upward, until its aspiring lines fade away in the bosom of the infinite, whither it leads us, that there we may rest. That old theology, — older than our schools, older than the earth and the stars, — coeval with the godhead; always yet never old, never yet ever new, — it is dateless and deathless as the divine decree, yet fresh as the dawning light of a new day in every new-born soul; it has been known from the beginning to all penitent and believing souls; it is uttered in every humble prayer; it has been sung in such melodious and rapturous strains as have nowhere else found voice.

“That old theology, the living essence of our sacred Scriptures, abiding substance of our Creed, the sense of our confessions and the consensus of our schools; it has been held and taught by the most piercing and soaring intellects of our Christian times — Athanasius and Augustine, Anselm and Aquinas, Luther, Melancthon and Calvin, Turretine and Edwards; and through them it has taught and fashioned the most vigorous and advancing churches and nations of modern times.

“And above all, when that old theology is seen in its most consummate and radiant form — Christologized; when here all the lines and problems of thought and being are seen to meet in the Incarnate Son of God, our only Saviour; when once this, its perfect fruit and full idea, is revealed to any human soul, then that soul knows itself also; for it has found the master light of all its seeing and knows that here is wisdom, here is life.”

Will any one say after this that a Christocentric Calvinism is impossible? That to Christologize is not to improve it? Will it be no gain if it catches a little more of this ring, of this “look,” of this consummate and radiant Christological form, and with it a little more of the matchless winsomeness of the Christ of whom “all our little systems,” Calvinism included, “are but broken lights”; and who is “more than they” all?

I appeal to the utterances of Dr. Patton himself, when he leaves for a moment his dogmatism behind and comes up to the “shining table-lands” of Christian experience. I appeal from Dr. Patton, the doctrinaire, who says: “Calvinism may be a hard system, but it is Scriptural. . . . It has

its hard features, I allow"; to Dr. Patton, the devotionalist, who goes on to say: "But the Christian does not find it hard to say that his faith is the gift of God; that he is kept by the power of God; and that nothing shall separate him from the love of God. He sings with Faber, 'Oh, gift of gifts; oh, grace of faith,' " etc. He sits at the communion table and sings with Watts, "Why was I made to hear His voice?" etc. It does not occur to him, perhaps, that while he says this he is by implication accepting the Calvinistic doctrine of election [and reprobation?]. Precisely so! By Dr. Patton's own admission, Calvinism can be put in a form which the Christian "does not find it hard to accept," "does not find it hard to say," or to confess, "does not find it hard even to sing." Why, in the face of all this, should we insist on perpetuating it in a form in which millions of Christians just as evangelical, just as sincere, just as thoroughly devoted to Scriptural truth and even to Pauline Christianity as we are, refuse to have anything to do with it?

The question which the friends of Revision are asking is this: Why should we not conform the Calvinism of our Confession less to the dogmas of the schools, and more to the prayers of our closets? Can we not make it less of a theorem and more of a hymn, as were the earliest confessions of the Christian church, as was indeed the one recorded "Confession" of the Author (*archegos*) of our faith? (See Matt. xi. 25.) Can we not put into it less of our syllogisms and enthymemes, and more of what we sing and pray? Will this hurt it? Will this weaken it? Will this impair its essential Calvinism? Keep in the doctrine of an election of grace, by all means. That is Scripture. That is Paul. That is Peter, James, and John. That is the Master. That is Watts and Wesley. That is Faber and Toplady. That you can sing at your communion

tables. Keep out the Reprobation of Chapter III. That is not Scripture. That is not Paul. That you cannot, you do not sing — no ! not “by implication” — Dr. Patton to the contrary notwithstanding.

Let our brethren dogmatize to their hearts' content in their studies and schools, their lectures and books ; why dogmatize so aggressively, so exhaustively, so one-sidedly in our confessions ? If one has a turn, like Dr. Patton, for “taking hold of the big end of the question,” and thinks that the better way to handle the matter, he is, of course, welcome to hold that as a pious opinion ; but why shape the Confession that way ? “The big end of the question” too often proves, like Mark Twain's “business end of a wasp,” a dangerous end to handle. Those whose theological cuticle has been thickened by rubbing against “the hard side of Calvinism,” may have nothing to fear from the encounter ; but why should the rest of us be made to suffer ?

The time seems to have come for the Presbyterian Church to take some steps toward a Confession more visibly Christocentric ; more vividly suffused with the solar splendors of the truth that *God is love* ; more palpably pulsant with the heart-throbs of the Divine Fatherhood ; more eloquent of the world-redemptive outreachings of the Cross ; more instinct with the missionary impulses of a Pauline Christianity ; more responsive to the claims and affiliations of a Christian brotherhood ; more in touch with the hymns and prayers, the experiences and activities of the Holy Church Universal ; showing less of confidence in the deductions of a finite logic respecting the mysteries of God, and more reverence toward the reserves and silences of the Inspired Word ; a Confession that can be accepted lovingly as well as sincerely ; that can be urged on others without apology that fails to con-

ciliate, or explanations that fail to explain; that will inspire enthusiasm as well as require loyalty; that will attract, not repel: a Confession like that of our Elder Brother [Luke x. 21: "In that same hour HE REJOICED in the Holy Spirit, and said: I thank Thee (praise—make joyous confession to; same verb in Rom. xiv. 11; xv. 9; Phil. ii. 11), Oh Father, Lord of Heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well pleasing in thy sight"] in which the sovereign good will of the Father so far from being a spectre of terror will shine forth as a Vision of Joy.

III.

SOVEREIGNTY AND FREEDOM, BOTH ESSENTIAL TO THE SYSTEM.

BY THE REV. ERSKINE N. WHITE, D.D.

WHEN a minister or an elder subscribes to the Confession of Faith "as containing the system of doctrine taught in the Holy Scriptures," what does he mean?

Does he mean only that he believes there is nothing in that Confession which is not in the system of doctrine? Or does he also mean that he believes that whatever is essential to the system of doctrine *is* included? If, as seems to be self-evident, both these statements are included in his subscription, then manifestly in opposing the revision of the standards, it is not enough to prove, even were it susceptible of proof, that every statement of the Confession "is either expressly taught in Scripture or by good and necessary consequence may be deduced from Scripture."

If there is any doctrine essential to the system which is either entirely omitted in the Confession or so obscured that it is practically untaught, then in order that the required subscription may be truthfully made, there is need of revision, no matter how successfully the statements that *are* included in the Confession may be defended.

What, then, are the facts?

There are two doctrines that are universally admitted to be essential, if not to our Christian faith, at least to that

form of it which is termed the Calvinistic system. Of this latter, indeed, they may be said to be the cardinal doctrines which give it its distinctive position.

These doctrines are (1) the *absolute sovereignty of God* and (2) the *freedom and responsibility of man*. If the latter without the former means *Arminianism*, the former without the latter means *fatalism*.

That the latter is just as essential as the former to Calvinism was emphasized again and again (most noticeably by Dr. W. M. Paxton of Princeton) during the late debate in the Presbytery of New York. Moreover, it has been always assumed not only that both doctrines are essential to the completeness of the system, but also that from the antithesis they present, it has drawn its grand power upon the hearts of men. One of the prominent journals of our church opposing revision emphatically says, "By exalting God's sovereignty, and at the same time equally insisting upon man's free agency, there has been a combination of the divine and the human in aggressive movement, and the presentation of the purest and warmest gospel messages along with the fullest theological teaching and exposition."

It has been often affirmed, and it is generally admitted, that these two doctrines are to human logic irreconcilable, and yet despite such affirmation or admission they are none the less accepted. God is sovereign and "from all eternity did by the most wise and holy counsel of His own will freely and unchangeably ordain whatsoever comes to pass," yet so as thereby no "violence is offered to the will of the creatures." The mystery seems insoluble; yet in some way, uncomprehended by us, these two sublime truths do not conflict: the one enfolds and upholds the other.

I. It is certainly then pertinent to ask: In what relative

proportion should these two fundamental doctrines appear in a Confession of Faith?

1. To say the least, both must be in some measure included and unmistakably affirmed.

2. Logical inferences must not be drawn from the one to the disparagement and minimizing of the other.

As Prof. Henry B. Smith, who knew so well how "to handle with special prudence and care" "the doctrine of the high mystery of predestination," was accustomed to say, "Neither doctrine must be held so as to cut the nerve of the other."

3. They must be set forth in such proportion as befits their practical importance in the great scheme of grace and in its presentation to the consciences of dying men.

4. They must be exhibited in the relation to one another in which they are manifested in the Word of God.

II. To form a just idea of the result, were these fundamental truths manifested in such just proportion, we must consider what is their relative importance in the system of doctrine which we accept.

There is a sense in which it should be affirmed most emphatically that they are of equal importance. Both are fundamental, and the omission of either opens the way to doubt and misunderstanding, if not to fatal error. But there is another sense in which it may be truly said that the doctrine of man's freedom involving, as it does, his moral responsibility, his acceptance or rejection of the gracious offer of salvation and his own accountability if his soul shall be lost, is practically of far greater importance than his acceptance of any philosophy, however sublime, in regard to the eternal decree of God. The latter concerns God and His hidden counsels for which man is in no degree responsible: the former involves his eternal destiny.

In proof of this relative importance of these doctrines, consider the following facts :—

I. How do we treat the parallel facts in our daily lives?

In the late debate in the Presbytery of New York, Dr. W. M. Paxton was at much pains to show that the doctrine of election and preterition ran through all the events of life and was plainly taught in the Scriptures. He cited as clear illustrations the statements : “Many widows were in Israel in the days of Elias, but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow.” “Many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed saving Naaman the Syrian.”

Here, he said, election and preterition were plainly taught. Dr. Paxton was undoubtedly right. Many misunderstandings would vanish if it were realized that these same mysteries encompass our daily lives, and yet give us no corresponding distress.

Sovereign election bears just the same relation to our spiritual destiny—no more, no less—that God’s determination of every act of our temporal lives bears to our daily choices and acts. Yet we consider it essential to successful activity and even to morality that we never for a moment allow the thought of God’s overruling providence, precious as it is, to diminish our sense of personal responsibility.

For example, it has been very aptly said that the number of Presbyteries that will vote for Revision is already “particularly and unchangeably designed ; and their number is so certain and definite that it cannot be either increased or diminished.” Yet in the many debates upon this question, has any one thought it of importance to emphasize that fact? On the contrary, ministers and elders are well aware of their own freedom and responsi-

bility in the decision, and are expending much time and wisdom in their efforts to effect a result that in the purpose of God is already absolutely determined.

In like manner in the spiritual realm, the doctrine of man's freedom and responsibility is practically of far more importance than his convictions of the implications involved in the doctrine of God's sovereignty.

2. Our Methodist brethren have very decided convictions in regard to the freedom and responsibility of man, and, as we think, very inadequate views of the scope of God's sovereignty, and yet God has blessed their work beyond that of almost any other branch of His church. Does this carry no lesson in regard to the proportion that the statements of these doctrines should assume?

3. In what proportions do we find these two cardinal doctrines of the Calvinistic system stated in the Holy Scriptures?

Plainly as God's good sovereignty is there taught, does any one doubt that far more frequently we find the expression of God's loving offer of salvation to all men; of man's opportunity of life as depending upon his own choice, and of man's sole responsibility if at last he is found among the lost?

Thus it is evident that in order that these two doctrines of the Word of God and of the Calvinistic system be presented in their due proportion in the Confession, the statement of the freedom and the responsibility of man should have at least equal prominence and emphasis with the statement of the divine sovereignty.

III. We turn now to the symbol to see if this is a fact, not assuming that if it be so, revision is uncalled for, — for many other grave considerations may be urged, — but forced to admit that if it be not so, the need of revision is manifest and the reasons decisive.

What are the confessional statements in regard to these fundamental truths?

1. In regard to the grand truth of the sovereignty of God and its necessary sequence, sovereign election, there can be no doubt. It is plainly and unmistakably set forth. Indeed, it is pressed home upon the reader upon almost every page, and colors the statement of every cognate doctrine.

As a matter of fact it can hardly be denied that under the pressure of human logic it has been carried out to extreme inferences that "cut the nerve" of the equally important truth that presents the other half of the Calvinistic system. However plainly and unmistakably the doctrine of man's freedom were elsewhere presented, it would still be a just ground of criticism, if, in dealing with mysteries that confessedly transcend our comprehension, language were used without express Scripture warrant, that intensified the already existing mystery and emphasized the apparent contradiction.

For example, it may be true, and from human logic it would seem to follow, that the angels and men "foreordained to everlasting death" are "particularly and unchangeably designed and their number so certain and definite that it cannot be either increased or diminished," but the statement in that bald form certainly "cuts the nerve" of man's responsibility, and it would be very difficult to find any text that in terms makes such assertion.

Dr. McCosh well says:—

"To carry up human theories into high heavenly truths is like constructing walls and planning railways in the Empyrean above the clouds. I believe most devoutly in the good sovereignty of God, but I refuse to let human logic draw conclusions which would strip man of his freedom and thereby free him from responsibility."

But this is not all. Not only is the doctrine of the divine sovereignty so presented as to seem "to cut the

nerve" of the doctrine of man's freedom, but we are forced to admit,

2. The latter fundamental truth is so obscured that it is doubtful whether it is expressed at all. Aside from the one brief and vague reservation in the first section of the third chapter ("nor is violence offered to the will of the creatures"), there cannot be found from beginning to end a single sentence that impresses upon the soul the truth that it may be saved if it will, and that if it is lost, the responsibility is its own and not God's.

On the contrary, the chain of logic that leads to the opposite conclusion is irresistible and appalling.

Its affirmations are clear and distinct : —

"By the decree of God for the manifestation of his glory some men and angels are predestinated unto everlasting life, and *others foreordained to everlasting death.*" "These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite *that it cannot be increased or diminished*" (iii. 3, 4).

"Wherefore they who are *elected* are redeemed by Christ." "Neither are *any other* redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only" (iii. 6).

"They (our first parents) being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation" (vi. 3).

By this original corruption "we are *utterly indisposed, disabled, and made opposite to all good.*"

"Man, by his fall into a state of sin, *hath wholly lost all ability of will* to any spiritual good accompanying salvation, so as a natural man being altogether averse from that good, and *dead in sin, is not able* by his own strength to convert himself or to prepare himself 'thereunto.'" "All those whom God hath predestinated unto life *and those only* he is pleased effectually to call." "This effectual call is of God's free and special grace alone, not from anything foreseen in man, who is *altogether passive* therein" (ix. 3; x. 1).

"The grace of faith whereby the *elect* are enabled to believe is the work of the Spirit of Christ" (xiv. 1).

"Works done by unregenerate men, although for the matter of them they may be things which God commands, yet because they proceed not from a heart purified by faith are therefore sinful and cannot please God" (xvi. 7).

Such are the statements, and they are not here quoted for the purpose of criticism. There is a high philosophical sense in which they may be admitted to be true, and in regard to the most of them there are passages of Scripture that may be quoted in their support.

But where is there any statement of the freedom of every man to accept or reject Christ freely offered in the Gospel? Where is set forth that fundamental truth of the Calvinistic system, that man, and man alone, is to be blamed if he is lost?

Thus it appears that so far from the two fundamental truths of the distinctively Calvinistic system being presented in our Confession in due proportion, the one that is clearly of the greater practical importance, if expressed at all, is so obscured and minimized that it no longer serves to preserve the true balance of the system of which it forms a part.

As has been already said, the doctrine of the absolute sovereignty of God divorced from that of the freedom and responsibility of man logically leads to fatalism; and it is not strange in view of this obscurity, that the charge of fatalism, however unjust, has at times been brought against our venerable Confession by its enemies; while, in the judgment of the present writer, it is this want of balance resulting from so noticeable an omission, more than its positive statements, that causes among its friends the present unrest and dissatisfaction.

That this cardinal defect in the Confession has been a

source of deep distress to many a troubled soul who has accepted its teachings as those of the Word of God cannot be denied ; and it may well be questioned whether it would not have gravely hindered the progress of the church had the Confession been as prominently presented and as universally studied as the Shorter Catechism. In view of the prominence into which the Confession has now been brought such immunity can hardly be expected in the future.

Thus even those who like the present writer are not prepared to contradict the confessional statements, nor to deny their logical coherence, may still insist that if in accepting the symbol "as containing the system of doctrine," we necessarily mean that we believe that nothing essential to that system is omitted, then even though it can be proved that its present statements "by good and necessary consequence may be deduced from Scripture," it is still necessary, in view of the required subscription, that revision shall be undertaken.

IV.

PAUL'S ARGUMENT IN ROMANS IX., X., AND XI.

BY PROF. MARVIN R. VINCENT, D.D.

THESE chapters, as they are the most difficult of Paul's writings, have been most misunderstood and misapplied. Their most dangerous perversion is that which draws from them the doctrine of God's arbitrary predestination of individuals to eternal life or eternal perdition.

It can be shown that such is not the intent of these chapters. They do not discuss the doctrine of individual election and reprobation with reference to eternal destiny. The treatment of this question is subordinate to a different purpose, and is not, as it is not intended to be, exhaustive.

At the time when the epistle was written this question was not agitating the church at large nor the Roman Church in particular. Had this been the case, we may be sure, from the analogy of other epistles of Paul, that he would have treated it specifically, as he does the doctrine of justification by faith in this epistle, and the questions of idol-meats and the resurrection in first Corinthians.

Such a discussion would not have been germane to the design of this epistle, which was to unfold the Christian doctrine of justification by faith, as against the Jewish doctrine of justification by works.

The great question which was then agitating the church was the relation of Judaism to Christianity. Paul declared that Christianity had superseded Judaism. The Jew maintained, either, that the Messiah had not come in the person of Jesus Christ, and that Christianity was therefore an imposture; or that, admitting Jesus to be the Messiah, He had come to maintain the law and the institutions of Judaism: that, therefore, entrance into the Messianic kingdom was possible only through the gate of Judaism; and that the true Christian must remain constant to all the ordinances and commandments of the law of Moses.

According to the Jewish idea, all Gentiles were excluded from the kingdom of God unless they should enter it as Jewish proselytes. Paul himself, before his conversion, had undertaken to stamp out Christianity as heresy, verily thinking that he "ought to do many things contrary to the name of Jesus of Nazareth" (Acts xxvi. 9). Hence the Jew "compassed sea and land to make one proselyte" (Matt. xxiii. 15). Every Gentile who should resist the conquest of the world by Israel would be destroyed by Messiah. The Jew had no doubts as to the absoluteness of the divine sovereignty, since its fancied application flattered his self-complacency and national pride. All Jews were elect, and all others were reprobate. Paul's proclamation of Messianic privilege to the Gentiles did, perhaps, quite as much to evoke Jewish hatred against himself, as his allegiance to the Jesus whom the Jews had crucified as a malefactor.

The discussion in these three chapters fits perfectly into this question. It is aimed at the Jews' national and religious conceit. It is designed so show them that, notwithstanding their claim to be God's elect people, the great mass of their nation has been justly rejected by God; and further, that God's elective purpose includes the

Gentiles. Hence, while maintaining the truth of divine sovereignty in the strongest and most positive manner, it treats it on a grander scale, and brings it to bear against the very elect themselves.

WHAT IS THE PLACE OF THESE CHAPTERS IN THE ORDER OF THE ARGUMENT?

Early in the discussion, Paul had asserted that the Messianic salvation had been decreed to *the Jew first* (i. 16; ii. 10: comp. John i. 11). In the face of this stood the fact that the Jewish people generally had rejected the offer of God in Christ. Paul himself, after offering the Gospel to the Jews at Antioch in Pisidia, had said: "It was necessary that the word of God should *first* have been spoken to you; but seeing ye put it from you, and *judge yourselves* unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii. 46: comp. Acts xviii. 6). The Jew had fallen under the judgment of God (Rom. ii. 1, 2). Resting in the law, making his boast of God, claiming to be a guide of the blind, a light of them which are in darkness, an instructor of the foolish, and having the form of knowledge and of the truth in the law, he had made himself a scandal in the eyes of the Gentiles by his notorious depravity, and had proved himself to be not a Jew, since his circumcision was not of the heart (Rom. ii. 17-29).

Notwithstanding these facts, the Jew claimed that *because he was a Jew* God could not reject him consistently with His own election and covenant promise. If the Gospel were true, and Jesus really the Messiah, the promises made to the Jewish people, who reject the Messiah, were nullified. Or, if the election of God held, Israel was and forever remained the people of God, in which case the Gospel was false, and Jesus an impostor. "Thus the dilemma seemed to be: either to affirm God's faithfulness

to His own election and deny the Gospel, or to affirm the Gospel, but give the lie to the divine election and faithfulness." — Godet.

Paul must face this problem. It lies in the straight line of his argument. Hints of it have already appeared in chs. iii. 1 seq.; iv. 1. The discussion necessarily involves the truth of the divine sovereignty and election.

In studying Paul's treatment of this question, mistake and misconstruction are easy, because the truths of divine sovereignty and elective freedom require to be presented in their most absolute aspect as against man's right to dictate to God. The parallel facts of man's free agency and consequent responsibility, which are equally patent in these chapters, are, at certain points, thrown into the shade; so that, if the attention is fastened upon particular passages or groups of passages, the result will be a one-sided and untruthful conception of the divine economy, which may easily run into a challenge of God's justice and benevolence. The assertion *God must act according to my construction of His promise and decree*, can be met only by the bare, hard, crushing counter-statement *God is supreme and does as He will, and has the right to do as He will*. This assertion, we repeat, does not exclude the element of individual freedom; it does not imply that God will do violence to it; it is consistent with the assumption of the most impartial justice, the most expansive benevolence, the tenderest mercy, the purest love on God's part. The argument merely sets these elements aside for the time being and for a purpose, only to emphasize them at a later stage. As Meyer aptly says: —

"As often as we treat *only one* of the *two* truths: 'God is absolutely free and all-efficient,' and 'Man has moral freedom, and is, in virtue of his proper self-determination and responsibility as a free agent, the author of his salvation or perdition,' and carry it out in a consistent

theory, and therefore in a one-sided method, we are compelled to speak in such a manner *that the other truth appears to be annulled*. Only *appears*, however; for, in fact, all that takes place in this case is a temporary and conscious *withdrawing of attention* from the other. In the present instance Paul found himself in this case, and he expresses himself according to this mode of view, not merely in a passing reference, but in the whole reasoning of ix. 6-29. In opposition to the Jewish conceit of descent and works, he desired to establish the free and absolute sovereign power of the divine will and action, and that the more decisively and exclusively, the less he would leave any ground for the arrogant illusion of the Jews that God *must* be gracious to them. The apostle has here wholly taken his position on the *absolute* standpoint of the theory of pure dependence upon God, and that with all the boldness of clear consistency; but only until he has done justice to the polemical object which he has in view. He then returns (vv. 30 seqq.) from that abstraction to the human moral standpoint of practice, so that he allows the claims of both modes of consideration to stand side by side, just as they exist side by side within the limits of human thought. The contemplation — which lies beyond these limits — of the metaphysical relation of essential interdependence between the two — namely, objectively divine and subjectively human, freedom and activity of will — necessarily remained outside and beyond his sphere of view; as he would have had no occasion at all in this place to enter upon this problem, seeing that it was incumbent upon him to crush the Jewish pretensions with the one side only of it — the absoluteness of God."

That the factor of human freedom has full scope in the divine economy is too obvious to require proof. It appears in numerous utterances of Paul himself, and in the entire drift of Scripture, where man's power of moral choice is both asserted, assumed, and appealed to; where the punishment of unbelief and disobedience is clearly shown to be due to man's own obstinacy and perverseness. Were this not the case, if human destiny were absolutely and unchangeably fixed by an arbitrary decree, the exhortations to carry out our own salvation, to obedience and perseverance in right-doing, the cautions against moral lapse, the plain suggestions of the possibility of forfeiting divine

blessings, the use of the divine promises themselves as appeals to repentance and holiness, the recognitions of the possibility of moral transformation, would assert themselves as a stupendous farce, a colossal and cruel satire.

It must suffice for us that these two factors of divine sovereignty and human freedom are both alike distinctly recognized in Scripture. Their interplay and mutual adjustment in the divine administration carry us out of our depth. *That* matter must be left with God, and faced by man with *faith*, not with *knowledge*. That there is a divine *election* — the act of God's holy will in selecting His own methods, instruments, and times for carrying out His own purposes — is a fact of history and of daily observation. It appears in the different natural endowments of men; in the distribution of those natural advantages which minister to the strength or weakness of nations; in the inferiority of the Ethiopian to the Caucasian; in the intellectual superiority of a Kant or a Descartes to a Chinese coolie.

“It is true, and no argument can gainsay it, that men are placed in the world unequally favored, both in inward disposition and outward circumstances. Some children are born with temperaments which make a life of innocence and purity natural and easy to them; others are born with violent passions, or even with distinct tendencies to evil, inherited from their ancestors and seemingly unconquerable; some are constitutionally brave, others are constitutionally cowards; some are born in religious families and are carefully educated and watched over; others draw their first breath in an atmosphere of crime, and cease to inhale it only when they pass into their graves. Only a fourth part of mankind are born Christians. The remainder never hear the name of Christ except as a reproach.” — Froude, *Calvinism*.

Such election must needs be *arbitrary*; not as not having good and sufficient reasons behind it, but as impelled by such reasons as are either beyond human apprehension or are withheld from it in God's good pleasure. All that we can say in our ignorance of these reasons is: *God did*

thus because it pleased Him. Certain it is that, could we penetrate to these reasons, we should come, in every case, at last, upon perfect wisdom and perfect love working out along hidden lines to such results as will fill heaven with adoring joy and wonder.

THE COURSE OF THE ARGUMENT.

This we shall follow in detail through ch. ix., and in general outlines through chs. x. and xi.

(vv. 1-3.) I have great sorrow of heart for my Jewish kinsmen because of their spiritual condition arising from their rejection of Jesus, and their consequent exclusion from the blessings of Messiah's Kingdom.

(4, 5.) This condition is the more lamentable because of their original privileges involved in God's election of them to be His chosen people—adoption, visible manifestations of God, covenants, a divine legislation, a divinely arranged order of worship, Messianic promises, descent from the revered fathers, selection as the race from whom the Christ was to spring (comp. Isa. xlv. 3, 4).

(6.) There is, however, no inconsistency between their possession of these original privileges and their present exclusion. The case does not stand so as that God's word has failed of fulfilment. Those who make this charge, assuming that they are entitled to acceptance with God on the mere ground of descent, are to remember the general principle that Messianic blessing is not conditioned by mere descent; that not all who are *physically* descended from Israel are *the true, ideal* Israel of God (comp. Rom. iii. 28).

(7-9.) This appears from the history of the patriarchal lineage. Though Abraham had two sons, Ishmael and Isaac, Isaac was selected as the channel of the Messianic seed of Abraham, according to the promise, "In Isaac shall

thy seed be called" (comp. Gal. iv. 23), and not Ishmael, who was the child of Abraham in a physical sense merely, and not the child of the promise which is recorded in Gen. xviii. 10.

(10-13.) Not only have we an example of divine selection in the case of children of different mothers, but we have an example in the case of the children of the same mother. Between Jacob and Esau, representatives of the two nations of Israel and Edom (Gen. xxv. 23), a divine choice was made, and it was declared by God that the elder should serve the younger. This choice was not based upon purity of descent, since both children were by the same father and lawful mother. Nor was it based upon moral superiority, since it was made before they had done either good or evil. The choice was made according to God's sovereign will, so that His Messianic purpose might remain intact; the characteristic of which purpose was that it was according to election; that is, not determined by merit or descent, but by the sovereign pleasure of God.

(14.) If it be asked, therefore, "Is there unrighteousness with God? Does God contradict Himself in His rejection of unbelieving Israel?"—it must be answered, "No!" If there was no unrighteousness in the exclusion of Ishmael and Edom from the temporal privileges of the chosen people, there is none in the exclusion of the persistently rebellious Israelites from the higher privileges of the kingdom of heaven. If not all the physical descendants of Abraham and Isaac can claim their father's name and rights, it follows that God's promise is not violated in excluding from His kingdom a portion of the descendants of Jacob. Descent cannot be pleaded against God's right to exclude, since He has already excluded from the Messianic line without regard to descent. This choice Israel

approved, and cannot, therefore, repudiate it when the same choice and exclusion are applied to unbelieving Israel. God is not restricted to the Hebrew race, nor bound by the claims of descent. As He chose between the children of the flesh and the children of the promise, so He may choose between mere descendants and true believers, whether Jew or Gentile.

It is to be remarked on this passage that the matter of eternal, individual salvation or preterition is not contemplated in the argument, as it is not in Mal. i. 2, 3, from which the words "Jacob have I loved," etc., are quoted. The matter in question is the part played by the two nations regarded from the theocratic standpoint.

(15.) God cannot be unrighteous. This is apparent from your own Scriptures, which, as you admit, glorify God's righteousness, and which give you God's own statements concerning Himself in the cases of Moses and Pharaoh. There can, therefore, be no discrepancy between God's righteousness and the principle for which I am contending, since God represents Himself as acting on this very principle: *Divine choice is not founded upon human desert. Man has no right to God's favors.* For when Moses asked God to show him His glory, God, in complying, assured him that He did not grant the request on the ground of Moses' merit or services, but solely of His own free mercy. He would have mercy and compassion upon whom He would. Moses had no claim upon that revelation.

(16.) Thus it appears that the divine bestowment proceeds from sovereign grace, and not from the will or the effort of the recipient. Hence the Jew cannot claim it on the ground of race or of moral striving.

It is right to *wish* and right to *run*. Paul elsewhere says, "So run that ye may obtain" (1 Cor. ix. 24). But

that is not now the point in view. The point is to emphasize the fact of God's sovereign right to dispense His favors as He will, in opposition to the Jew's claim that God *must* dispense His favors to him on the ground of his descent. Hence the argument bears also on the divine dealing with the Gentiles. The Jew says, "The Jews alone are subjects of the divine mercy; the Gentiles are excluded." Paul replies, "Your own Scriptures show you that God has the right to show mercy to whom He will. The fact that He originally did not choose the Gentile but chose the Jew, does not exclude Him from extending His salvation to the Gentile if He so will. The fact that He *did* so choose the Jew, does not save the Jew from the peril of exclusion and rejection."

(17.) Again, God is vindicated against the charge of injustice by His declaration of the same principle applied to the matter of *withholding* mercy in the case of Pharaoh. The one statement implies the other. The right to bestow at will implies the right to withhold at will. Thus He says to Pharaoh that He has raised him up in order to show His power through his defeat and destruction.

(18.) Hence the conclusion. God has the absolute right to dispense or to withhold mercy at pleasure. "He hath mercy upon whom He will have mercy, and whom He will He hardeneth."

This last statement, on its face, appears to be the assertion of a rigid, inexorable predeterminism. But let it be at once said that Paul commits himself to no such theory. For to interpret this passage as meaning that God takes deliberate measures to harden any man against holy and gracious influences, so as to encourage him to sin in order that He may show His power in destroying him, is :

1. To ascribe to God the most monstrous cruelty and injustice, according to the standard of His own revealed character and law.

2. To make God the author and promoter of sin.
3. To contradict other declarations of Scripture, as 1 Tim. ii. 4; Jas. i. 13; 2 Pet. iii. 9.
4. To contradict the facts in Pharaoh's own case, since God gave Pharaoh abundant warning, instruction, and call and inducement to repentance.

The key-note of the discussion must be kept clearly in mind as shaping this particular form of statement. To repeat: Paul is striking sharply at the assumption of the Jew that God *must* dispense Messianic blessing to him, and *must not* exclude him, because he is a Jew. Paul meets this with the bare statement of God's sovereign right to dispose of men as He will. He does not ignore the efforts which God makes to save men from blindness and hardness of heart, but the attitude of the Jew does not call for the assertion of these: only for the assertion of God's absolute sovereignty against an insolent and presumptuous claim.

Bearing this in mind, we are here confronted with a class of facts which we cannot explain—certain arrangements the reasons for which lie back in the sovereign will of God. Moses was placed under circumstances which promoted his becoming the leader and lawgiver of God's people. Pharaoh was born to an inheritance of despotic power and inhaled from his birth the traditions of Oriental tyranny. These influences went to harden him against God's command. Apparently the circumstances favored Pharaoh's becoming a cruel tyrant. Why the difference? We cannot tell. These causes operated according to their natural law. There was also the operation of a psychological and moral law, according to which the indulgence of any evil passion or impulse confirms it and fosters its growth. Pride begets pride; resistance intensifies obstinacy, encourages presumption, blunts susceptibility to better influences. Again, the

penal element entered into the case. Persistent disobedience and resistance, working their natural result of inflated pride and presumptuous foolhardiness, wrought out a condition of heart which invited and ensured judgment. A parallel is found in the first chapter of this epistle, where it is said that the heathen, having a certain revelation of God, refused to improve it; wherefore, as they did not like to retain God in their knowledge, God *gave them up* to uncleanness, vile passions, and a reprobate mind (i. 24, 26, 28).

“It is psychologically impossible that such determined impenitence could be cherished by the monarch, and yet produce no effects in the sensibilities of his heart. In such necessary working the hand of God must needs be immanent. When we impersonally say ‘must’ and speak impersonally of ‘necessity’ in reference to the conditions of the human sensibility, we either expressly or implicitly point to the operation of God. God did harden of old, and still He hardens when sin is cherished.” — Morison.

And yet the operation of these forces did not exclude moral agency or moral freedom. No irresistible constraint compelled Pharaoh to yield to this pressure towards evil. His power of choice was recognized, assumed, and appealed to. He could not plead ignorance, for God instructed him through Moses. He could not plead doubt of God's power, for God wrought before his eyes an unexampled series of wonders. If any “visitings of nature” could have power over him, the misery of his slave population was before his eyes. Only when all these influences had been repelled, and all opportunities for yielding scornfully rejected, did God have recourse to judgment. God raised up Pharaoh in order to show His power; but two opposite exhibitions of God's power in Pharaoh were possible. If he had yielded, he would have been a co-worker with God in the evolution of the Jewish Commonwealth. God's power would have been displayed in the

prosperity of his kingdom, as it was through the presence of Joseph. He resisted, and God's power was terribly manifested in his torment and final destruction.

"No one," as Müller observes, "can withdraw himself from the range and influence of God's revelations, without altering his moral status." * Hence, though it is affirmed that God hardened Pharaoh's heart,—the side of the statement which best suits the immediate purpose of Paul's argument,—it is also affirmed that Pharaoh hardened his own heart (comp. Exod. iv. 21 ; vii. 3 ; ix. 12 ; x. 20, 27 ; xi. 10 ; and viii. 15, 32 ; ix. 34).† The divine and the human agencies work freely side by side.

The cases of both Moses and Pharaoh make against the charge of God's injustice towards the unbelieving Jews, since they show that He acts consistently on the principle of exercising His divine sovereignty according to His supreme will ; but they also furnish another argument to the same effect, by showing that He exercises His sovereignty with long-suffering and mercy. The God who acts with mercy and forbearance cannot be unrighteous. God's revelation to Moses was a display of His great mercy. In it He revealed "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty" (Exod. xxxiv. 6, 7). God's dealing with Pharaoh was marked by forbearance, opportunities for repentance, instruction and chastisement.

* "Doctrine of Sin."

† Cheyne, on Isaiah vi. 9, 10, which should be compared with this passage, says that the phrase "hardening of the heart" is only twice applied to individuals in books of the Old Testament; namely, to Pharaoh, and to Sihon, king of Heshbon. (Deut. ii. 30). Jews never have this phrase applied to them, but only the Jewish nation or sections of it, as Isa. vi. 9, 10 ; xxix. 10. — *The Prophecies of Isaiah*. Comp. Isa. lxiii. 17.

Verses 19, 20, 21, are not properly part of the proof, but are introduced by way of rebuke to a presumptuous question or challenge; so that, in the regular line of the argument, we may proceed directly from the close of ver. 18 to ver. 22.

(19.) The objector now catches at the words, "whom He will He hardeneth," as an opportunity for shifting the responsibility from himself to God. If God hardens, why blame the hardened? If God ordains, who can resist His will?

The fault of interpretation at this point lies in construing Paul's answer as a counter-argument; whereas Paul does not entertain the objector's words as an argument at all. He neither admits, denies, nor answers them as an argument. His reply is directed solely at the objector's *attitude* as a challenger of God. It is a rebuke of the creature for charging his sin upon the Creator. Paul is not dealing with the objector's logic, but with the sublime impudence of the objector himself. He is not vindicating God against the charge, nor exposing the falsity of the charge itself.

For if this answer of Paul, with the similitude of the potter and the clay, is to be taken as an argument for God's right to harden men at His arbitrary pleasure, then Paul is open to rebuke quite as much as his opponent. For, in the first place, the answer is a tacit admission of the Jew's premiss, and, in the second place, regarded as an answer to an argument, it is a specimen of the most brutal dogmatism, and of the most fallacious and shallow logic, if it can be called logic at all. This is the case, in brief. *The Jew*. "God hardens at His arbitrary will and pleasure. If, therefore, He hardened me so that I could not believe, He is to blame, not I. Why does He find fault with me for not believing? If He is supreme, who

can resist His will?" *Paul*. "Suppose He did harden you so that you could not believe, what have you to say about it? Shut your mouth! God does as He pleases with you. You are simply a lump of clay in the hands of a potter, and must be content to be what the potter makes you."

From this point of view it must be said that the objector has the best of it, and that Paul's answer is no answer. Regarded as an argument, it is an argument from an analogy which is no analogy. Man, on God's own showing, is not a lump of senseless clay. He is a sentient, reasoning being, endowed by God with the power of self-determination. God Himself cannot and does not treat him as a lump of clay; and to assert such a relation between God and man made in God's image, is to assert what is contrary to common sense and to God's own declarations and assumptions in Scripture. The objector might well turn upon Paul and say, "Well then, if man is only a lump of clay, and therefore without right or power to reply, who, pray, art *thou* that repliest *for* God? Thou art, on thine own showing, a lump of clay like myself. If clay cannot and must not reason nor answer, what is the peculiar quality of *thy* clay which entitles thee to speak as God's advocate?"

It is quite safe to say that Paul is too good a reasoner, and too well acquainted with the character, the word, and the economy of God as displayed in the history of his own race, to be betrayed into any such logical absurdity as this; too thoroughly humane, too mindful of his own deep doubts and questionings, too transparently candid to meet even a conceited and presumptuous argument with a counter-argument consisting of a bare dogma and a false analogy. Paul does not admit that God made the Jew sin. He does not admit that God made the Jew incapable of

believing. He does not admit that the responsibility for the Jew's rejection lies anywhere but with himself.

Yet even the figure of the potter and the clay, properly understood, might have suggested to the angry Jew something beside the thought of sovereign power and will arbitrarily moulding helpless matter.

THE POTTER AND THE CLAY.

The illustration is a common one in the Old Testament, and it is reasonable that Paul's use of it should be colored by its usage there.

It occurs in Jeremiah xviii. 1-10. Jeremiah, in great despondency over the demoralization of Israel, is bidden to go down to the potter's house. The potter shaped a vessel on the wheel, but owing to some defect in the clay, the vessel was marred. So the potter made, of the same lump, another vessel different from that which he had at first designed. He did not throw away the clay, but his skill prevailed to triumph over the defect, and to make a vessel, perhaps inferior to the first, yet still capable of use. So God had designed Israel for a high destiny, a royal nation, a peculiar people; but Israel defeated this destiny by its idolatries and rebellions. Hence God made it another and baser vessel. "The pressure of the potter's hand was to be harder. Shame and suffering and exile—their land left desolate, and they themselves weeping by the waters of Babylon—this was the process to which they were now called on to submit." The potter exercised his power by making the vessel unto dishonor which he originally designed unto honor. Side by side with the potter's power over the clay, there goes, figuratively speaking, in the prophet's representation, the power of change and choice in the lump. "Ye are in my hand as this clay in the hand of the potter. If, when I am about to degrade

the nation, they turn from their evil, I will repent of the evil. On the contrary, when I am planning for an honorable and powerful kingdom, if the people turn to evil, then I will repent of the good wherewith I said that I would benefit them." Israel has a power of choice. If it is made into a vessel unto dishonor, the fault is its own, but repentance and submission may change the issue.

Look again at Isaiah xxix. 16. This passage occurs in the prophecy concerning Jerusalem under the name of Ariel. The prophet predicts siege, thunder, and earthquake. He says that the Lord hath poured on the people the spirit of deep sleep, and hath closed their eyes and covered their heads, so that the prophetic vision appeals to them as a sealed letter to a man who can read, or as a writing to one who cannot read.

This is on the same line with the hardening of Pharaoh's heart. It is ascribed to the direct agency of God. But immediately there follows the statement of their own responsibility for their sin. The people have removed their heart from the Lord and worship Him with the lips only. *Therefore*, God will proceed to do marvellous and terrible works among them. O your perverseness! Think you you can hide your counsel from God? "Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, 'He made me not'? or shall the thing framed say of him that framed it, 'He hath no understanding'?" In other words, why do men think that they can escape God by hiding their purposes from Him? Shall God (the potter) be accounted as clay (the man)? Shall man ignore the fact that he was made by God, and act as if God had no understanding? The parallel between this utterance and that in Romans ix. will be evident at a glance.

Isa. xlv. 9. The prophecy concerning Cyrus. God calls

him, though a heathen, for the sake of Jacob His servant, and Israel His elect. In this call God asserts His sovereignty: "I am Jehovah, and there is none else. I girded thee when thou knewest me not." This idea is further carried out by the figure of the potter and the clay. "Woe to him that striveth with his maker. Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, 'What makest thou?' or thy work, 'He hath no hands?'" The same thought appears in ver. 10. Shall a child remonstrate with its parents because they have brought into the world a being weak, ugly, or deformed? And again, in ver. 11: "Concerning the things to come will ye question me? Concerning my children and the work of my hands, will ye lay commands upon me? It was I that made the earth and created the men upon it," etc.

Along with these declarations of absolute sovereignty, which silence the lips of men, stand exhortations which assume the power of free choice. "I said not unto the seed of Jacob 'seek ye me in vain.'" "Assemble yourselves and come." "Let them take counsel together." "Turn ye unto me and be ye saved."

Isa. lxiv. 8. "And now Jehovah, thou art our Father. We are the clay, and thou art our fashioner, and the work of thy hands are we all." But ver. 5, "Behold thou wast wroth, and *we sinned*, and *we went astray: our iniquities* as the wind have carried us away. Thou hast delivered us into the hand of *our iniquities*." "Since thou art our fashioner, and we the clay, look upon us: remember not iniquity forever."

By all these Old Testament passages the idea of God dealing with men as lifeless clay, shaping them to eternal life or death according to His arbitrary will, is contradicted. The illustration points away from God's causing

unbelief, to God's bearing with man's voluntary and persistent disobedience, and to His making of him the best that can be made consistently with divine justice and holiness. So far from accentuating rigid narrowness of purpose, arbitrary and inexorable destination of individuals to honor or dishonor, the illustration opens a vast range and free play of divine purpose to turn evil to good, and to shape men into obedient and faithful servants through divine chastisements. The potter does not make vessels in order to shiver them. God does not make men in order to destroy them. God ordains no man to eternal death. He desires to honor humanity, not to dishonor it; and the fact that men do become vessels unto dishonor, merely proves the power which God has lodged in the human will of modifying, and in a sense defeating, His sovereign purpose of love. He "will have all men to be saved and come to a knowledge of the truth"; yet Christ comes to *His own*, and His own receive Him not, and He weeps as He exclaims, "Ye will not come unto me that ye might have life."

(22.) The argument now proceeds in regular course from ver. 18, showing that the exercise of God's sovereign right is marked by mercy even towards those who deserve His wrath. Are you disposed to construe the words "whom He will He hardeneth" into an assertion of the arbitrary, relentless, and unjust severity of God? Suppose it can be shown that God, though the spontaneous recoil of His holy nature from sin moved Him to display His wrath and make known His power against men who were fit for destruction,—*endured* these with much long-suffering.

This could easily be shown from the case of the Israelites themselves and of Pharaoh.

Did not this endurance imply opportunity to repent, and

assumed that destruction was not God's arbitrary choice, but theirs?

Still further, what if God, through this same endurance, was working not only to save the Jewish people if possible, but also to work out a larger purpose towards a people which, in His eternal counsels, He had destined for the glory of the Messianic Kingdom?

Here He introduces the subject of the inclusion of the Gentiles in the Messianic Kingdom. God is merciful in carrying out His will, but in His mercy He none the less carries out His will. Both His sovereignty and His mercy will be vindicated in His making a people for Himself from the Gentiles and from the believing Jews. What has Israel to say? The word of God has not been brought to nought by his rejection. The principle of divine selection which operated in Abraham and Jacob is carried out in the selection of believing Israel from the unbelieving mass, and in the call of the Gentiles. The elective purpose of God was broader than Israel thought. In choosing Israel God was contemplating the salvation of the world, and did not abdicate His liberty to reject unbelievers, or to call others not Jews.

With this should be compared the discourse of Jesus in John vi. After having given a sign of His divine power and commission by the feeding of the multitudes, His announcement of Himself as the bread from heaven, the true and only life of the world, is met with a stupid, materialistic construction of His words, and with obstinate incredulity; whereupon He says, "Ye also have seen me and believe not" (ver. 36). At this point He seems to pause and contemplate His failure to reach the Jews, and to ask Himself if His mission is indeed for nought. It is the answer to this inward question which explains the apparent disconnection of ver. 37 with what precedes. Though

the Jews reject, yet God will have a people for Himself. "All that the Father giveth me shall come to me." There is a clear foreshadowing here of the call of the Gentiles.

(25, 26.) But not only is God's word not annulled; it is fulfilled. For He says by the prophet Hosea that He will call by the name *my people* those who are not His people, and that nation *beloved* which was not beloved; and in the Gentile lands, where God, by the punishment of exile, said to Israel, "ye are not my people," there God would visit them and recall them along with the Gentiles.

Here the apostle applies to the Gentiles what Hosea said of the Jews only. The tribes, by their lapse into idolatry, had placed themselves on the same footing with the Gentiles (not His people), so that the general truth could be applied to both. In Isaiah xlix. 22, the Gentiles are represented as restored to grace along with the Jews.

(27-29.) But this people shall not consist of Gentiles only; for God says by Isaiah that a remnant shall be preserved out of Israel, a small number out of the great unbelieving mass, which shall attain to the salvation and privileges of the Messianic Kingdom, *a remnant*: for God in His righteous judgment will make a summary reckoning with the Jewish nation, and the great body of it shall be cut off; but a remnant shall be left as a seed by which the true people of God shall be perpetuated. This preservation of a remnant is a mark of divine mercy. But for this, the whole nation would have been destroyed like Sodom.

(30.) Paul ^{now} turns to the facts of human agency, moral freedom, and consequent responsibility, which, up to this point, have been kept in the shadow of the truth of divine sovereignty. There is a correspondence between God's freedom in His government and the freedom of men in their faith and unbelief. He summarily states the

truth which he develops in ch. x. ; namely, *that Israel was the cause of its own rejection*, alluding at the same time incidentally to the cause of the Gentiles' reception.

The reason why the Jews were rejected was because they did not seek after the righteousness which is by faith, but clung to the law, and sought to be justified by its works. The Gentiles, who had no revelation, and who therefore did not seek after righteousness in the New Testament sense, nevertheless attained it, accepting it when it was offered,* and not being hindered by the legal bigotry and pretension of the Jew ; but Israel, following after the law, which, in itself, is holy and just and good, and which was intended to lead to Christ, pursued it only as an external standard of righteousness, and on the side of legal observance, and so found a stumbling-block in the very Messiah to whom it led them.

CHAPTER X.

The general statement in ix. 30-33 is developed.

(1-3.) Israel was zealous for God, but without discernment of the true meaning and tendency of the law. Hence, in the endeavor to establish its own legal righteousness, it missed the righteousness of faith, the nature of which is expounded in this epistle.

(4-11.) They did not perceive that Christ brings the legal dispensation to an end in introducing Himself as the object of faith and the source of justifying righteousness. They accepted only the declaration of Moses concerning righteousness, that the man who keeps the law shall live by it, and did not see that the law, properly understood, implied also the work of grace and dependence on God. They regarded righteousness as something remote and to be at-

* Godet compares the parable of the man finding treasure hid in the field.

tained only by laborious effort ; whereas even Moses would have told them that Jehovah's help was near at hand to assist them in the daily understanding and keeping of the law. No one need be sent to heaven nor beyond the sea to bring back the explanation of its commandments, or to enable them to fulfil them. Still more plainly, to the same effect, spoke the righteousness of faith in Christ. No need to ascend to heaven to bring Him down. He has already descended to earth. No need to dive into the depths of the earth to bring Him up. He has already risen from the dead. They have only to accept by faith His death and His resurrection, and to confess Him who has accomplished in Himself the two great things which needed to be done. Such faith shall not put them to shame. They shall be saved as if they had fulfilled all the necessary conditions themselves.

(12, 13.) Not only is this salvation *free*. It is also *universal*, to whosoever shall believe. Thus it appeals to the Gentile no less than to the Jew. It strikes at the notion that the Jew alone is the subject of Messianic salvation ; that the Gentile must enter the kingdom through the gate of Judaism. Both Jew and Gentile enter through faith only. There is no difference between the Jew and the Gentile. The Lord, who is Lord of both alike, dispenses His riches to all of both nations who call upon Him.

(14-21.) The Jew cannot plead in excuse for rejecting this salvation, either that he has not heard it announced, or that its universality is inconsistent with Old Testament teaching. Both excuses are shattered upon Old Testament declarations. It was prophesied by Isaiah that Israel would not all submit themselves to the Gospel. The good tidings has been proclaimed, but they have not believed the report. Faith comes by hearing, and they have heard the Gospel

in their cities and synagogues.* Had Israel any reason to be surprised at the universality of the Gospel — its proclamation to the Gentiles? On the contrary, did not Israel know? Had not Moses and Isaiah prophesied that God would manifest His grace to the Gentiles, and that the Gentiles would receive it — yea, that through the Gentiles Israel should be brought back to God? Did not Isaiah prophesy that, notwithstanding God's long-suffering and entreaty, Israel would prove a disobedient and gainsaying nation?

Thus the argument is, Israel is responsible for its own rejection. In blind reliance on its original election, it has claimed a monopoly of divine favor, has made a stand for legal righteousness, and has rejected the Gospel message of salvation by faith. It has thus repelled the offer of a *free* and *universal* salvation. For this it is without excuse. It was warned by its own Scriptures of the danger of being superseded by the Gentiles, and the salvation of Christ was offered to it along with the Gentiles by Christ's ministers.

CHAPTER XI.

In ch. ix. it is shown that when God elected Israel He did not abjure the right to reject them for good reason.

In ch. x. this reason is shown to be their unbelief.

The question now arises: *Is this rejection complete and forever?* Paul proceeds to show that the rejection is not total, but partial; not eternal, but temporary; and that it shall subserve the salvation of mankind and of the Israelitish nation itself.

(2-6.) From the history of Elijah he shows how, in the midst of general moral defection and decline, God preserved

* Comp. John vi. 44.

a remnant of faithful ones ; and declares that the same is true at the present time.

In virtue of His free grace displayed in His original election, God has not left the nation without a believing remnant. The elective purpose holds, though operating in a way different from Israel's vain and narrow conception of its nature and extent. The preservation of this remnant is a matter of God's free grace, not of Israel's merit.

(7-10.) The case then stands that Israel has not attained the righteousness which it sought (in the wrong way), but the chosen remnant *has* attained it, while the great mass of the nation was blinded according to the prophecy in Isaiah xxix. and Psalm lxix.

It is to be observed that, in those very chapters, the full responsibility of those who are punished is asserted ; and that, in citing the psalm, Paul renders the Hebrew *for those who are in security* by the words *for a recompense*, thus indicating a just retribution.

(11, 12.) The rejection of the Jews, however, is not total nor final, and it works for two ulterior ends : first, the conversion of the Gentile ; second, the restoration of the Jews by means of the converted Gentiles.

(13-15.) Hence Paul labors the more earnestly for the Gentiles, with a view to promote the salvation of his own race.

(16-24.) The Gentiles, however, are warned against entertaining contempt for the Jews on account of their own position in the Messianic Kingdom. However lapsed, Israel still retains the character of God's holy nation impressed in its original call ; and this original call, represented in the fathers, implies its future restoration. So far from despising them, the Gentiles are to remember that they themselves are not the original stock, but only a graft ; and to take warning by the history of Israel, that

the called may be rejected, and that they, by unbelief, disobedience, and rebellion, may, like Israel, forfeit their high privilege. "If God spared not the natural branches, take heed lest He also spare not thee." "Behold, therefore, the *goodness and severity* of God : on them which fell, severity, but toward thee goodness, *if thou continue in His goodness ; otherwise thou also shalt be cut off.*" Israel, too, shall be restored to its place in God's kingdom, grafted in again, *if they continue not in unbelief* ; much more, since they are natural branches, and the tree is their own native stock.

(25-32.) Thus, then, the plan of God shall work itself out : the purpose, so much of which was enshrouded in mystery, shall at last reveal its full, grand proportions. Through the Gentile, Israel shall attain the righteousness of faith in the Deliverer out of Zion. God has made no mistake. He does not repent His original call, nor the displays of His divine grace to Israel, nor the special aptitudes with which He endowed it, in order to make it the special vehicle of His salvation. Jew and Gentile have alike been unbelievers and disobedient, but the unbelief of both has been overruled to the inclusion of both in God's Messianic Kingdom. Thus the argument which opened at the beginning of the epistle with the condemnation of all, closes with mercy upon all.

V.

DIVINE MERCY MORALLY OBLIGATORY.

BY THE REV. CHARLES H. PARKHURST, D.D.

It is one of the peculiarities of Scripture that it brings into easy, harmonious relation elements of divine character that to uninspired view seem discrepant and antithetic. An interesting instance of this occurs in the comprehensive and conciliatory view of God's justice and mercy as expressed by St. John when he says: "If we confess our sins, He is faithful and just to forgive us our sins." Just to forgive us, which is to say that God's mercy is not the rival of His justice, but involved in His justice; that mercy is one of the aspects under which justice shows itself; that divine justice is not imperilled by being merciful, but abrogated by not being merciful; that mercy is not a quality that by its presence adds to God's glory, but a quality that by its absence would leave God without any glory.

One of the impressive features of the controversy that is now being waged within the Presbyterian Church is that it is not a Presbyterian controversy at all, but the local manifestation of a struggle that virtually ranges among the combatants every man in or out of the Presbyterian Church or any other church who has an interest in the character of God and in the relation of God to the beings that He has created in His own image. Every man is essentially a little theologian with ideas of his own in regard

to God ; and however restricted and sectional the present controversy may appear to be, it is after all his own controversy, and his own doctrinal views that are being advocated or impugned. This is what dignifies the occasion. All of Christendom is somehow involved in it.

At the first look of it, it seems exceedingly unfortunate that so many precious weeks of a year, that is only too short, should be devoted to a discussion which apparently connects so indirectly with the essential interests of Christ's cause and the extension of His kingdom. No doubt the net results in the Presbyterian Church wrought by the preaching of the Gospel will be less this winter than last, so far as results are to be calculated by the number of men and women that are converted to Christ. Neither pulpit nor pew can convey or receive so much in the way of Gospel effect when interest is divided between Christianity considered as a mode of divine life and Christianity considered as a form of human opinion. It is on this account that with a considerable show of reason this expenditure of time and monopolizing of interest has been numerously deplored.

At the same time, as soon as we begin to discover the long ranges of effect and to remember that the largest efforts have always to be arranged for, and that the finest flowers blossom only in prepared ground, there is started the surmise that getting the soil in order may have as direct a bearing upon the matter of a harvest as does dropping the corn in the furrows. Gathering out the stones, plucking up the hard-hack and clearing out the sluiceways are as much a part of husbandry as sowing wheat in May or threshing wheat in October. And while we may be disposed to consider that human opinion does not come very close to the core of the Christian matter, still whatever growths we may hope to promote in the way

of holiness of heart and beauty of demeanor must have their roots in the soil of a true conception of God and of His character. What we think about God will largely decide what God can do for us and make of us; and the character under which God is presented by a church or communion through its accepted creed or through its clergy, recognized as the mouthpiece of the church, will determine for the most part how much divine effect will admit of being wrought even by God's own spirit. To grow in the knowledge of God is to grow in likeness to Him. Christ converted the Samaritan woman not by enlarging upon her sin, but by making to her a new revelation of God. St. John looks forward to the time when we shall be like Him because we shall see Him as He is. So far then as the great debate shall issue in a more defined and juster conception of God, so that His ministers shall preach Him with more of completeness and truthfulness, the expenditure of time will show itself amply warranted, and present loss will be a good deal more than compensated by future and permanent gain.

It might also seem at first that such issues could be secured by methods of a more pacific type. While the language used on either side has been almost without exception of a courteous and even kindly character, yet there is no disguising the fact that the average blood-temperature of those standing in the ranks has been considerably above the normal. In other words, it has been a square theological fight. And such is the method by which generally in the history of human opinion truth has come to its development and manifestation. The growth of idea is regularly along frictional lines. Nothing good or true is gained but that has in some way to be fought for. The wheels of progress, whether in matters of science, politics, ethics, or religion, do not roll over a macada-

mized highway. Truth is set free under strokes of contradiction as sparks issue from clashing flint, and as the precious metal is released under the blows of the quartz-crusher. Our minds are not keen and quick enough to feel profoundly a truth except as it is set over against its correlative. The powder that has been burned the last few months has made clearer and more distinguishable the very battle-ground on which the cartridges have been discharged. Contrasting ideas have been put with a definiteness that has been a novelty and a surprise. Something has been done that is going to stay done. There has been a good deal of fog scattered both out of the air and out of our own minds. We have had shown on the one hand a God whose love is so great a part of His infinitude that there is enough of it for every creature made in the image of God to have a share ; and over against that have had portrayed to us a God in whom love is so an accident and afterthought of His being, that it ill suffices to enfold all His children, compelling Him to an arbitrary selection of the particular few to whom His mercy shall be allowed to extend and to whose salvation and eternal weal it shall be permitted to redound. Now that, stripped of all evasive periphrasis and rhetorical attenuation, is the just statement of the two positions. The putting of these two antitheses over against each other is wondrously educating ; and the very sharpness of the contest has only resulted in evincing more and more fully their glaring incompatibility. Matters have in this way gotten out very fully into the light. The bird had been living very comfortably in its shell, but having once pecked through into the air, the shell will never again be large enough to hold it. God does His utmost to save everybody ; that is our position. God does His utmost to save a part and passes by the rest ; that is the other position. That last, according to what seems to us the

only fair mode of interpretation, is the doctrine of our Confession of Faith. And it amounts to nothing for the advocates of the latter to say that we mistake their views so long as they refuse to alter by so much as a syllable those expressions in the Confession that make it necessary for us to suppose that such are their views. We have no disposition to say that they are obstinate. We have no disposition to say that they hold opinions that are more brutal than they have the courage possibly to confess. We only say that the revisionists represent the doctrine of an unlimited atonement, and that the anti-revisionists represent the doctrine of a limited atonement, and claim to believe in a God who ordains some men to perdition before they are born, and consistently therewith withholds from them the influences of regenerating power ; and that just this sharp enunciation of sharply contrasted opinions has brought about, in a way that nothing else could, the clearing of men's minds, and has so exhibited the two conceptions of God, each in its own individuality, that the one of the two that is truest will henceforth have a better opportunity than ever to win its way in the regards of God's people.

As already said, there is nothing in the range of religious knowledge that we need so much to know as the divine character. To show us this is the object of revelation. The verse quoted at the beginning of this article is of value because it gives us an insight into God's character. God is the world's proper study. If we knew Him as He is, we should be like Him. Clearly there is no end to the study. The finite mind would have to contemplate God till eternity's sundown before the ground would all be traversed. A creed is a statement first of all of what its authors have learned to know about God. It is a report of progress. It is valid for the date that it is written. It is

not valid for the day after unless the students of God have in the mean time been taking a recess. A creed is bound to be a theological terminus *a quo*, not a terminus *ad quem*. The Holy Spirit, too, is in the world not to review us in old truth, but to guide us into new truth. A live Christian swayed by the illuminating influence of the Holy Spirit is appointed to be a sort of Columbus continually on the edge of a new continent. In matters of secular enterprise we widen our outlook by standing on the shoulders of our fathers. In matters of religious emprise we are bidden to behave ourselves and stand in the old shoes of our fathers. Two hundred and fifty years ago a company of Englishmen of varying ability and piety gathered together and wrote down what they knew or thought they knew of God, and therein produced what we call the Westminster Confession of Faith. Anti-revisionists have been telling us these months past that that statement to the dotting of an "i" and the crossing of a "t" is a just statement of what *we* know about God. Now, if that is true, it is true for one of three reasons: either that the Westminster divines had gotten clear out to the end of the knowledge of God; or the Holy Spirit had gotten tired of leading men into new and wider apprehensions; or the students of God throughout Christendom have been on a two hundred and fifty years' vacation. The first two would be to blaspheme God, and the third would be to insult the church.

But the reply comes back, "We have had no new Bible the mean time; how, then, can we make fresh acquisition of religious knowledge?" The farmer has no new land from year to year, but because the soil has not been exhausted, and the sun has not got tired of shining or the clouds of raining, he has no trouble in raising a new crop of fruit and grain every year. Physical science has no new universe to work on; but the geological creed of fifty years

ago, or the chemical, or the astronomical, will not stand as a symbol of to-day's knowledge in these ranges of discovery. Only a dead science never outgrows its creed; only a dead man is fitted with garments that need never to be replaced by a fresh suit; and a creed as detailed as ours, that will for two hundred and fifty years suffice in its every expression to utter the religious knowledge of a great communion of believers, is far less to be considered the habiliments of a living church than it is the cerements of an ecclesiastical mummy; and for such a waxed and sheeted body to fidget in its coffin, strain at its grave-clothes, and open its eyes and ask to have a little modification made in its apparel is not a symptom of dissolution; it is not a signal to the mourners to beat their breasts and tear their hair, but a token of life, a summons to laughter rather than wailing, meet occasion for prophecy more than for obituary.

We have put the quotation from John's epistle at the beginning of our discussion for the reason that there are passages in our Confession, as there have been repeated statements in the course of the Revision controversy, that appear to indicate not only that men have been ordained of God to eternal perdition, but that they have been ordained for the simple reason that He chose to ordain them. "Extendeth or withholdeth mercy as He pleaseth" is the phrase in the Confession; admitting some to the benefits of Christ's atonement because He chose to admit them; rejecting others from the benefits of the same atonement because He chose to reject them, in the same manner as the potter has power over the clay to make an honorable utensil out of one portion of the clay and a base utensil out of another portion, not because there is any difference in the clay, but because he *happens* to do so.

We use this illustration because it is the portion of

Scripture used as proof-text for the doctrine under consideration. It is another way of asserting the pure arbitrariness of the principle or unprinciple upon which He proceeds. Now if a man acted on that principle, there is not one among us but would pronounce it intolerable and vicious. For a despot to say to each of two criminals, independently of their respective characters, to one, "I reprove you," and to the other, "I am going to hang you," would be tyranny at its worst; and no man educated under civilized government would be able to conceive of it otherwise. The tyrant's power to do as he pleases has nothing to do with his right to do as he pleases. Power does not begin to be righteousness even though expanded to the limits of infinitude. There is an ineradicable something in each man's own bosom that insists upon this. There are within us certain moral instincts that are as valuable as anything that the Bible can teach us; in fact, instincts of such a character that without them no teachings of the Bible would be of any value. The Bible was made for man, not man for the Bible. These instincts are older than the Bible. These instincts are as divine as the Bible; as much God's own workmanship as the Bible, and the meaning of the Bible, when there is any possible question of interpretation, is to be tested by them. If the general consciousness of men with a conscience says that it is tyranny for people in power to treat their subjects just as they please, then they have got to feel that it would be tyranny for God to treat His subjects just as He pleases. If you try to make the same conscience talk two ways and glorify God for the same quality of act that you would reprobate if done humanly, is to outrage conscience and make it eventually incapable either of religion or of ethics. As is well and frankly stated by Dr. Hamilton, any doctrine that shocks the religious consciousness is

doomed.* It does not touch nor even approach to the point to say that we ought to believe what God tells us. If it is a thing that lacerates our moral sense, we are not going to believe that it was God that *told* us. We believe that God does right, and no proofs will be equal to the task of convincing us that that is right for God to do which we would reprobate as criminal if seen in each other. To persuade a man that his conscience is no criterion of what is right for God to do, is a long step towards convincing him that it is of no great account as an index of what he ought to do himself. If divine righteousness and human propriety are circles described from distinct centres, so that there is no reading backward and forward from one to the other, there is an instant end of all revelation. If the mere fact that God is not accountable to any one makes it right for Him to do what it is wrong for us to do, then irreligion is the mode of religion most worthy of us, and blasphemy our most commendable cultus.

In view of what is implied in our Confession of Faith as to the arbitrary character of God's dealing, electing some simply because He chooses to elect them, rejecting others simply because He chooses to reject them — in view of all that, we appreciate easily the remarkable contribution of the truth of the matter made by our selection from John: "If we confess our sins, He is faithful and just to forgive us our sins," *just* to forgive us. Arbitrariness is ruled out. He is no more free to act independently of considerations than we are. He does not forgive because there are some that He takes a fancy to forgive; He forgives them not only because He loves to do so, but because there would be an injustice in His not doing so. God's justice seems in some quarters to be so thought of, as

* See p. 134.

though it were of that quality according to which God would be warranted in treating every man exactly as he deserves. It is not always *just* to treat a man as he deserves. Justice, in order to be just, has sometimes to be forgiving as well as to be retributive. Our text declares that. Error and misunderstanding have crept in by conceiving of justice and mercy, as set over against each other, and working at cross-purposes. It has not been conceived that both attributes can be present in congeniality and plenitude in the same person ; and that is one reason why the personalities of the first and second members of the Trinity have been forced sufficiently widely apart to allow separate *embodiment* to each of the two attributes. Instigated by the demon of analysis, we sacrifice God to the interests of our theological inquisition, like the botanist who ruins his flower by pulling it to pieces to see to what species it belongs. The charm of this verse is that it conceives and represents the justice and mercy of God as so inseparable and so contained in each other, that the only way in which God can be perfectly just, is *by* being merciful. He is not merciful on occasion, simply because he chooses to be so, but merciful because mercy alone can comport with the requirements of His own Holy Being. He is *just* to forgive. His compassion is holy, and His holiness is compassionate, being in this like the sun which shines with no capricious or one-sided refulgence, but out of the abundance of its luminous life makes known everywhere the power of its splendid presence ; and wherever it puts its touch of brightness, also leaves enfolded within it a genial token of its own mellowness and warmth.

VI.

THAT TENTH CHAPTER.

BY PROF. CHARLES A. BRIGGS, D.D.

THERE are two sections of the tenth chapter of the Westminster Confession of Faith that are the centre of contest in the Revision movement that is now agitating the church. These sections read as follows :—

III. “Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.”

IV. “Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never **truly** come to Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested.”

Some find in these sections the doctrine that all the heathen and their babes are doomed to everlasting punishment. Others think that they may believe in the salvation of some of the heathen who have never heard the Gospel, and in the universal salvation of infants dying in infancy, without doing violence to the statements of the Confession.

It is important, therefore, to determine what the authors of these sections of the Confession designed to teach when

they framed them; and what has been the history of opinion in the Presbyterian churches on the subject.

In the seventeenth century, orthodox theologians, so far as I have been able to determine, were unanimous in the opinion that the heathen and their infants were doomed to everlasting fire. The Baptists pressed the doctrine of the salvation of their unbaptized children as the children of believers; but they did not teach the salvation of the heathen and their babes. It was first the Unitarians, then the Latitudinarians of the Church of England, and finally the so-called Quakers, or Friends, as they called themselves, who are entitled to the credit of opening up the doctrine of the universal salvation of children and the partial salvation of the heathen. This was made possible by the great stress they laid upon the light of nature, and "the light which lighteth every man that cometh into the world" (John i. 9).

I. CULVERWELL AND TUCKNEY.

Nathaniel Culverwell published his book entitled "Light of Nature" in 1652, in which he advocated the salvation of some of the heathen. He was immediately attacked by Anthony Tuckney, the chairman of the Committee that framed the Westminster Shorter Catechism, in a sermon at Cambridge, July 4, 1652. This was published in 1654, under the title "None but Christ," with an appendix discussing the salvation of "(1) Heathen; (2) Those of the Old World; the Jews and others before Christ, and (3) Such as die infants and idiots, etc., now under the Gospel."

This is Culverwell's statement:—

"Yet notwithstanding their censure is too harsh and rigid, who as if they were judges of eternal life and death, damne *Plato* and *Aristotle* without any question, without any delay at all; and do as confidently pronounce that they are in hell, as if they saw them flaming there.

Whereas the infinite goodnesse and wisdome of God might for ought we know finde out several wayes of saving such by the Pleonasmes of his love in Jesus Christ; he *might* make a *Socrates* a branch of the true vine, and *might* graffe *Plato* and *Aristotle* into the fruitful olive; for it was in his power, if he pleased, to reveal Christ unto them, and to infuse faith into them after an extraordinary manner; Though indeed the Scripture does not afford our charity any sufficient ground to believe that he did; nor doth it warrant us peremptorily to conclude the contrary. *Secreta Deo*, it does not much concerne us to know what became of them; let us then forbear our censure, and leave them to their competent Judge. . . . Yet I am farre from the minde of those Patrons of Universal Grace, that make all men in an equal propinquity to salvation, whether Jews, or Pagans, or Christians; which is nothing but dight and gilded Pelagiamsme, whilst it makes grace as extensive and Catholick, a principle of as full latitude as nature is, and resolves all the difference into created powers and faculties. This makes the barren places of the world in as good a condition as the Garden of God, as the inclosure of the Church: It puts a Philosopher in as good an estate as an Apostle; For if the *remedium salutiferum* be equally applied to all by God himself, and happinesse depends only upon mens regulating and composing of their faculties; how then comes a Christian to be neerer to the Kingdom of Heaven than an Indian? is there no advantage by the light of the Gospel shining among men with healing under its wings? Surely, though the free grace of God may possibly pick and choose an Heathen sometimes, yet certainly he does there more frequently pour his goodnesse into the soul where he lets it streame out more clearly and conspicuously in external manifestations. 'Tis an evident signe that God intends more salvation there, where he affords more means of salvation; if then God do choose and call an Heathen, 'tis not by universal, but by distinguishing grace." — *Light of Nature*, by Nathanael Culverwell, London, 1652, pp. 208–210.

The essential points of the reply of Tuckney are given in the following extracts:—

"1. It cannot rationally be said, that there was an equall invincibility of ignorance in those *Heathens*, to that which is in *Infants* and *distracted persons*, which want the use of reason, which they had; and therefore might have made more use of it then they did; and therefore their sin was more wilful, and so made them more obnoxious to *Gods* wrath, which therefore these *Infants*, etc., as less guilty, may in reason better escape.

“2. How God worketh in, or dealeth with elect Infants which dye in their infancy (for any thing that I have found) the *Scripture* speaks not so much, or so evidently, as for me (or it may be for any) to make any clear or firm determination of it. But yet so much as that we have thence ground to believe, that they being in the Covenant, they have the benefit of it, Acts iii. 25; Gen. xvii. 7.

“Whether God may not work and act faith in them then, (as he made *John Baptist* leap in the womb) which Beza, and others of our Divines deny, and others are not unwilling to grant, I dare not peremptorily determine. Yet this I may say, that he acteth in the souls of Believers *in articulo mortis*, when some of them are as little able to put forth an act of reason, as they were *in articulo nativitatis*. But the *Scripture* (for any thing that I know) speaks not of this and therefore I forbear to speak any thing of it.

“Only (as I said) it giveth us ground to believe, that they being in the Covenant may be so wrapt up in it, as also to be wrapt up in the *bundle of life*, and did it give us but as good hopes of the *Heathens* (of whom it rather speaks very sadly) as it doth of such *Infants*, I should be as forward as any to perswade my self and others, that they were in a hopeful condition.

“For such infants, suppose they have not actual faith, so as to exert it, yet they may have it infused in the habit, they are born in the *Church*, and in the *Covenant*, and what the faith of the *Church*, and of their *believing parents* may avail them, I do not now particularly inquire into! . . . And whereas mention was made of an *anticipating and preventing grace of God*, by which without faith he might be saved; I conceive and believe that it is abundant *anticipating and preventing grace*, when either in *him* or in *any*, *God* beginneth and worketh faith to lay hold on *Christ*. But such a preventing grace as to accept us for *Christ sake without faith in Christ*, the *Scripture* mentioneth not, is a new *notion* of a *young Divine*, which without better proof must not command our belief, or impose upon our credulity.” — *None but Christ*, by Anthony Tuckney, 1654, pp. 134–37.

Tuckney represents the unanimous opinion of the divines that constituted the Westminster Assembly in this rejection of the heathen and their infants from the benefits of redemption. The children of believers were the children of the Covenant, and were therefore entitled to baptism as the heirs of the grace of God. But the children of the

heathen were with their parents outside the bonds of the Covenant and altogether beyond the realm of grace. Even within the bonds of the Covenant the election of grace must prevail, and therefore it was not certain how many of the infants of believers belonged to the elect. Dr. Krauth has shown by a large number of citations that this was the opinion of the Calvinistic divines of the continent of Europe with Calvin at their head.*

It will suffice to cite his extracts from the Geneva pastors, Calvin, and Rivetus.

"The whole body of Genevan pastors, fifteen in number, with Calvin heading the list, charge upon Servetus, as one of his errors — the errors which cost him his life — that he asserts that 'he dare condemn none of the (infant) offspring of Ninevites or Barbarians to hell (*futurum gehennam*) because, in his opinion, a merciful Lord, who hath freely taken away the sins of the godless, would never so severely condemn those by whom no godless act has been committed, and who are most innocent images of God,' and further he infers that 'all who are taken from life as infants and children are exempt from eternal death, though they be elsewhere called accursed.'" — *Refutatio Errorum Michaelis Serveti*, Opera, Brunsvigae, viii. 619, 642.†

"Calvin wrote with great bitterness against Castalio, who had been his friend, but who speedily showed the working of the tendencies which matured at a later period into Arminianism.

"'You deny that it is lawful for God, except for misdeed, to condemn any human being. Nevertheless numberless infants are removed from life. Put forth now your virulence against God, who precipitates into

* "Infant Baptism and Infant Salvation in the Calvinistic System." 1874. See also Van Dyke's "God and Little Children," New York, 1890.

† Krauth's "Infant Baptism and Infant Salvation," p. 52. In this connection it is interesting to note that the Westminster divines make no citation whatever from the book of Jonah in the proof-texts of the Confession of Faith. If they and the Reformed divines of the continent had reflected upon the passage in Jonah referred to in this charge, they might have attained a higher apprehension of the grace of God in the salvation of the heathen and their babes. When God said to Jonah, "Should not I have pity on Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle" (iv. 11), he spake a word that annihilates the statements of the Westminster divines in Sections III. and IV. of that Tenth Chapter.

eternal death harmless new-born children (*innocuos fœtus*) torn from their mothers' bosoms. . . . Your masters, Servetus, Pighius, and such like dogs (*similes canes*), say at least that before the world was created some were condemned whom God foreknew worthy of destruction. But you will not concede that he devotes to eternal death any except those who for perpetrated evil deeds would be exposed to penalty under earthly judges. . . . You do not hesitate to overturn the whole order of divine justice.' " — *De Occulta Dei Providentia*, Opera, Brunsvigae, ix. 312.*

Rivet, one of the most eminent Reformed divines of his day, says : —

" Calvin says that of those who have rested on the breasts of the same Christian mother some are borne to heaven, others thrust down to hell, without respect to their having or failing to have Baptism : to wit, by virtue of that decree, by which God hath decreed, not by permitting only, but also by willing, that Adam should necessarily fall, and that so many nations, with their infant children, should through that fall be brought to eternal death without remedy. When Calvin himself calls this decree ' fearful ' (*horribile*), he gives it too soft a name (*minus quam res est dixit*). " — *Apologet. Discuss.*, Opera, iv. 684.†

I have recently given extracts from leading Westminster divines, showing that they held the same views,‡ and I have repeatedly challenged any one to produce a Westminster divine who held the contrary opinion. I am quite sure that none such can be found. I shall give a few brief extracts, referring to my book for fuller information on this subject.

William Twisse, the prolocutor, or moderator of the Westminster Assembly, says, " If many thousands, even all the infants of Turkes and Sarazens dying in originall sinne, are tormented by him in hell fire, is he to be accounted the father of cruelties for this ? " § Cornelius Bur-

* Krauth, *l.c.* p. 52. I give Krauth's translations, but I have verified them, and they are sufficiently accurate. I have also changed the references to the Brunswick edition of Calvin's works.

† Krauth, *l.c.* p. 69.

‡ " Whither," Charles Scribner's Sons, pp. 121 seq.

§ " Riches of God's Love," 1653, p. 135.

gess, the assessor, or vice-moderator, wrote a book in 1629 entitled, "Baptismal Regeneration of *Elect Infants*." The Westminster Confession passed through his hands in its final transcription. There can be no doubt what he meant by "elect infants." The title of his book makes that evident without citation from his book itself. Stephen Marshall, the most influential preacher in the Assembly, says:—

"That God hath made a promise to be the God of *Believers*, and of *their Seed*, we all know; but where the promise is to be found, that he will be the God of the seed of such parents as live and die his enemies, and their seed, not so much as called by the preaching of the Gospel, I know not.

"These men say the Covenant of Grace made to the *Jews* differs from the Covenant made with *us*; but I desire to know whether in the *one*, or in the *other*, they find any promise of Salvation by Christ to any Infants dying in their Infancy, whose parents no way belonged to the Family of God, or Covenant of Grace."—*Sermon of the Baptizing of Infants*, by Stephen Marshall, 1645, p. 7.

Robert Baylie and Samuel Rutherford, the Scottish commissioners to the Westminster Assembly, Antony Burgess and William Carter, among others, expressly taught the damnation of the heathen and their babes. No one has ever been able to point to a single Westminster divine who did not teach that doctrine.

I shall conclude this section of the history by a citation from Baxter, the most generous-minded Presbyterian of his age. Baxter tells us of his discussions respecting infant baptism, and reviewing them, says:—

"But after these writings I was greatly in doubt [whether it be not certain that all the infants of true believers are justified and saved if they dye before actual sin]. My reason was, because, it is the same justifying saving covenant of grace which their parents and they are in. And as real *faith* and *repentance* is that condition on the parents part which giveth them their right to actual remission, and adoption: so to be the *children* of *such*, is all the condition which is required in infants in order to the same benefits: And without asserting this

the advantage of the Anabaptists is greater than every one doth imagine. But I never thought with Dr. Ward that all *baptized children* had this benefit, and *qualitative* sanctification also; nor with Dr. Burgess and Mr. Bedford, that all converted at age, had inherent seminal grace in Baptism certainly given them; nor with Bishop Davenant, that all justly baptized had *relative grace of* justification and adoption. But only that all the infants of *true believers* who have right to the covenant and baptism *in foro cæli* as well as *in foro ecclesiæ*, have also thereby right to the pardon of original sin, and to Adoption, and to Heaven; which right is by Baptism to be sealed and delivered to them. This I wrote of to Mr. Gataker who returned me a kind and candid answer, but such as did not remove my scruple; and this occasioned him to print Bishop *Davenant's Disputations* with his answer. My opinion (which I most incline to) is the same which the Synod of Dort expresseth, and that which I conjecture Mr. Davenant meant, or I am sure came next to it." — *Reliquiæ Baxterianæ*, London, 1696, p. 109.

This correspondence between Baxter and Gataker I published in the *Presbyterian Review*, in 1884.*

From Gataker's letter I shall only cite his reply to an objection of Baxter that gives his views in the matter before us. Baxter raises the objection, "But a parent then can have no more comfort from anie promise of God concerning his child dying than an infidel." To this Gataker responds: "It followeth not. God hath made in Scripture manie promises of blessing the seed of the faithful for their parents sake, and of his loving affection to them for their godlie progenitors, which yet how far forth and in what manner he may please and shall see good to express and make good unto the issue of such, we must, for ought I see, leave to his gracious pleasure without peremptory determination of ought therein."

These extracts ought to make it clear that the Westminster divines meant to teach that there were elect infants and elect idiots from among the children of believers,

* *Presbyterian Review*, v. pp. 700 seq.

but that there was no salvation for the heathen and their babes. They could not go so far as to say that all the children of believers, dying in infancy or living as idiots, would be saved even if they had received the sacrament of baptism.

II. GEORGE KEITH AND THE BOSTON MINISTERS.

The Quakers had a great deal to do with the spreading of the doctrine of the salvation of the heathen and their babes. Thus William Penn says:—

“That though God was more beneficent to the Jew (especially to the Christian) than the Gentile, and consequently that as the Jew had those assistances the Gentile had not, so the Christian Dispensation is the Perfection of the Divine Light, Life, and Immortality, more weakly seen by Jew and Gentile; yet also, that God did communicate to the Gentiles such a measure of his divine Light and Spirit, as diligently adhered to, and faithfully followed, was sufficient to their salvation, from sin here, and consequently from wrath to come: And that they themselves did so believe, teach, live, and dye, in perfect hope and full assurance of eternal recompence, in a state of Immortality.”—*The Christian Quaker*, 1674, I. p. 85.

The views of the Quakers as to the redemption of the heathen and their babes came into conflict with the Presbyterian and Congregational orthodoxy in a controversy between George Keith and the Boston ministers in 1689 and 1690. George Keith was first brought up for the Presbyterian ministry in Scotland, then, about 1664, adopted the views of the Friends and was imprisoned for his faith. He labored in America as a Friend from 1685–1690. He was the father of schism of the Friends, called Keithites, or Christian Quakers. He afterwards united with the Church of England, and became one of the chief instruments in founding the Episcopal Church in America. While still a Friend he entered into controversy with the Presbyterians of Maryland and Virginia and with the Con-

gregationalists of New England. His chief controversial work was published at Philadelphia, in 1689, entitled "The Presbyterian and Independent Visible Churches in New England and Elsewhere brought to the Test." This was answered by the Boston ministers in a book entitled "The Principles of the Protestant Religion maintained, and Churches of New England in the Profession and Exercise thereof defended, against the Calumnies of one George Keith, a Quaker, in a Book lately published at Pensylvania, to undermine them both," Boston, 1690.

This book was signed by James Allen, Joshua Moody, Samuel Willard, and Cotton Mather.* This controversy brings into prominence several questions now in hot debate in the Presbyterian and Congregational churches. It is a mirror that will reveal to the disputants on which side they now stand, whether with the Quakers of 1689, or the orthodox Presbyterian and Congregational platform as stated by the Boston members in 1690.

1. *The salvation of infants.*

Keith, addressing the Presbyterian and Congregational churches, says :—

"Where now shall these men find any place in Scripture to prove that there are any reprobate infants? or that any infants dying in infancy go to Hell and perish eternally, only for Adam's sin, although that sin was forgiven to Adam, and thousands more equally guilty, by their own confession?" — p. 84.

The Boston ministers reply :—

"Here we are challenged to prove that there are reprobate infants, or such as go to hell for Adam's sin only, to which we reply: 1. He

* These were all men of fame, the most eminent American ministers of their time. Samuel Willard was pastor of the South Church, Boston, and vice-principal of Harvard College, the author of the most important American work on Dogmatic Theology up to his date. His "Body of Divinity" was published in 1726.

himself grants (p. 88) that men generally (and why not universally?) are children of wrath by nature; and he will not deny but that by nature is intended that natural condition they were born into the world in (and then it must needs concern infants as well as others), and this too is by Adam's sin transferred upon them, and his corrupt image communicated to them. 2. That hence children in their natural birth are under a sentence of condemnation to dye, is a necessary consequence. 3. That God hath nowhere revealed to us that he hath accepted of the satisfaction of Christ for all that dy in their infancy; and where there is no revelation, there is no ground for faith. 4. That there is merit enough for damnation in them, else it would be unjust that they should be under condemnation. 5. That this sentence hath been actually executed upon some infants (Rom. v. 14), they never sinned actually, and yet they died, and it was the same death spoken of ver. 12. If therefore the text which some of ours use, 1 Cor. vii. 14, should not prove it, it follows not that no other can: and yet we suppose there is thus much in that too, viz., that till parents do openly profess the gospel and submit to it, as long as they abide in their gentilism, their children were also unclean, and so apparently lying under guilt and lyable to eternal death. And then he chargeth some of our church covenant, for glorying that none of their children were reprobates while infants; we declare it to be a slander: we never affixed election to a *visible* relation to the Church of Christ." — pp. 78 seq.

These four representative ministers, the most eminent in America at this time, endeavor to prove that the children of unbelievers that die in infancy are sent to hell. They accept the challenge of the Quaker to produce Scriptural evidence, and they strive to present such evidence. It is still more significant that they are unwilling to take the position that all children of believers who die in infancy are saved. They charge Keith with slandering them in his statement that they gloried that none of their children were reprobates. They assert that they never affixed election to a visible relation to the church of Christ. They held that God elects some of the children of believers as He elects some of the hearers of the Gospel; they held to elect infants of believers, as Burgess taught

the baptismal regeneration of elect infants, and held that the non-elect were not regenerated even if they had been baptized; they held with the Westminster Confession that "elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth" (x. 3).^{*} The Boston ministers in this argument represented the unanimous opinion of the Congregational and Presbyterian churches of their time. No one has ever produced a Congregational or Presbyterian minister of that period who did not believe in the damnation of infants.

The significance of this discussion is, that Keith challenges the Presbyterian and Congregational churches on this point, and that the Boston ministers here reply in the name of orthodox Protestantism, and claim that only the elect infants of believers who are in the Covenant are saved, and that all others, dying in infancy, are lost in hell. Keith stood well-nigh alone in 1689. The Boston ministers would find themselves alone if they could come forth into our times.

2. *The salvation of the heathen.*

Keith also endeavors to prove the salvation of some of the heathen:—

"But if these men who own that said Confession of Faith [the Westminster Confession] enquire, whether all those honest Gentiles that lived in the world, or do now live in the world, who have not had Christ crucified outwardly preached unto them, but were diligent to frame their lives according to the light that was in them, died in a state of salvation? I say, yea, they did; and this I may the rather say, according to their own doctrine. For what if they had not the perfect knowledge and faith of Christ crucified, when they lived? Yet they might have it at their death; to wit, in the passing through the valley of the shadow of death, according to Ps. xxiii. 21."—p. 114.

^{*} See pp. 98, 104.

The Boston ministers reply :—

“That there are any elect among pagans, who never had the gospel offered them, is not only without Scripture warrant, but against its testimony as hath been agen and agen made evident.”—p. 92.

Keith stands over against the Presbyterian and Congregational churches in maintaining that God had His elect among the heathen. The Boston members claim that it has been shown again and again that there are no elect among pagans. Modern Presbyterians have gone over to Keith's position. The Boston ministers further say :—

“What he saith (p. 86) that all have an opportunity or possibility to be converted and become the children of God is ambiguous. If the word ‘possibility’ be exegetical of the former; viz., opportunity, it is nonsense, for these two are *Dispartes*: if he intends them disjunctively, we deny not a possibility, for all men are salvable; but for an opportunity we renounce that, for where the means of salvation are not, there is no opportunity. But what is all this to the purpose? or what doth it make against the reprobation of infants.”—p. 80.

Here the Boston ministers clearly teach that the heathen and their infants are all reprobates. They have had no opportunity of salvation, and therefore cannot be saved. The modern church goes with Keith against the church of the seventeenth century.

3. *The extent of the atonement.*

Keith says :—

“Now this is plainly revealed and declared in the Scriptures, that the condemnation is not simply that Adam sinned, or his posterity in, and with him, but that light is come into the world, and men love darkness more than this light: And as by the offence of one, to wit, the first Adam, judgment is come upon all to condemnation; even so by the righteousness of one, to wit, Christ, the second Adam, the free gift is come upon all to justification of life. And though men, generally are by nature, children of wrath (if it should be granted or allowed, that by nature, signifieth their natural condition as they are born into

the world) yet by the great mercy, grace and favour of God; they all have an opportunity or possibility to be converted and become the children of God."—p. 85.

"And therefore none shall finally perish, or be lost, for that first sin, according to Scripture, but for their actual disobedience here in this world, and their final unbelief and impenitency. For as concerning the judgment and punishment of the first sin, it was immediately inflicted after the fall, to wit, the death of all in Adam. But Christ, the second Adam, by his death, for all that died in Adam, doth freely give unto all his free gift, that cometh upon all unto justification of Life; and thus the plaster is as broad as the sore, and the medicine as universal as the disease; and it is not simply the sin or disease, but the refusing and rejecting the medicine and physic that is the cause of mans final destruction."—p. 89.

Such language was rare in the seventeenth century, but it is familiar to us in these days.

To this the Boston members reply:—

"The case stands plainly thus. In the first covenant we stand condemned for the breach of the law, either as Adams sin is ours by imputation, or as we have actually broken the law. Where the gospel comes, Christ is offered, a way is discovered to life by Him. Now this is the proper gospel condemnation that men despise him and will not follow this light; and this is added to the former: they were *before* condemned by the law, and now the *gospel* condemns them to."—p. 80.

"But the knack is, *they died in Adam, and Christ by his death for all that died in Adam hath discharged all of that imputation*, which is a perfectly Arminian principle, and hath bin enough confuted by all that have written against them. That therefore he concludes that *none do suffer final destruction but for rejecting the physician*, makes the condition of pagans better than that of Christians, for these are certain to escape destruction, being incapable of rejecting the physician who is never offered to them, whereas millions of those reject him and perish for it. The gospel then opens a door to mans undoing, which else he had been out of danger of, if Christ had but died for us and never told us of it."—p. 82.

It is interesting to observe that the Boston ministers not only reject the view of Keith, which is a favorite view at present, as a perfectly Arminian principle, but they also

show that it makes the condition of the heathen safer than the condition of men living in Christian lands ; an argument which is equally valid against the universal salvation of dying infants, for that makes the condition of infants dying in infancy safer than that of infants who grow up to childhood and manhood.

III. PROFESSOR SIMSON AND HIS TIMES.

The controversy between Keith and the Boston ministers shows us what was the state of the question and what was the orthodox Presbyterian and Congregational doctrine at the close of the seventeenth century. In the eighteenth century there was a great change in the theological world. After the Revolution had given liberty to the Non-conformists in England, had established the Presbyterian Church of Scotland, and had secured religious liberty in the American Colonies, it soon became manifest that there were Latitudinarian elements in Presbyterian and Congregational circles as well as among Episcopalians and Quakers. The debate over the Light of Nature, and the office of the human reason in the Christian Religion, the extent of the Atonement, the right of the subscription to creeds, and other like questions, went on in Presbyterian and Congregational circles, and it was not long before great changes took place. It would be interesting to trace these changes, but we have not the space at present. It will be sufficient for our purpose if we use the case of Professor Simson of Glasgow as a landmark. Professor Simson was a leading representative of the Broadchurchmen of Scotland. He was charged with heresy, and his case was before the ecclesiastical courts for many years. In 1717 he was warned by the General Assembly. In 1725-26 he was again under trial and was partially sacrificed for the peace

of the church. Some of the charges against him were his views as to the heathen and infants, as follows : —

“ That by the light of nature, and works of creation and Providence, including Tradition, God hath given an obscure, objective revelation unto all men, of his being reconcilable to sinners, and that the *heathen* may know there is a remedy for sin provided, which may be called an implicit or obscure revelation of the Gospel: that it is probable; that none are excluded from the benefits of the remedy for sin, provided by God, and published twice to the world, except those, who by their actual sin, exclude themselves, and slight or reject, either the clearer light of the Gospel, revealed to the church, or that obscure discovery and offer of grace made to all without the church. That if the heathen, in the use of the means they have, would seek the knowledge of the way of reconciliation, God would discover it to them. That there are means appointed by God for obtaining saving grace, which means, when dilligently used with seriousness, sincerity and faith of being heard, God hath promised to bless with success; and that the going about these means in the foresaid manner, is not above the reach of our natural ability and power. . . . That it is more than probable that all unbaptized infants dying in infancy are saved; and that it is manifest, if God should deny his grace to all, or any of the children of infidels, he would deal more severely with them than he did with fallen angels.” — *Continuation of the Second Edition of the Case of Mr. John Simson, Professor of Divinity in the University of Glasgow.* Edinburgh, 1728. See Briggs’s “American Presbyterianism.” Appendix xxv.]

Thomas Ridgley in his “Body of Divinity,” consisting of lectures on the Westminster Larger Catechism, published in 1731–33, taught the damnation of infants and the heathen. He was unwilling to go so far as to teach the certainty of the salvation of the infants of believers that died in infancy. He tries, however, to mitigate the sufferings of lost infants.

“The condemnation of infants, who have no other guilt but that of original sin, will be more tolerable than that of the heathen, inasmuch as they had no natural capacities of doing good or evil.” — Philadelphia edition, 1815, p. 141.

Isaac Watts, in 1740, in his "Ruin and Recovery of Mankind," argued against the universal salvation of infants, and taught that the infants of the wicked are annihilated.*

Dr. Toplady, a Calvinistic divine of the Church of England, later in the century makes a very decided advance:

"If Christ died only for them that believe, or in whom faith is wrought, it follows that faith is an exceeding great and precious gift."

In a note he adds:—

"No objection can hence arise against the salvation of such as die in infancy (all of whom are undoubtedly saved); nor yet against the salvation of God's elect among the heathens, Mahomedans, and others. The Holy Spirit is able to inspire the grace of virtual faith into those hearts (especially at the moment of dissolution) which are incapable of exerting the explicit act of faith."—*Works*, London, 1794, i. p. 298.

But the prevailing view in Presbyterian circles throughout the century was that the children of the wicked, dying in infancy, were lost. This is the testimony of Dr. Anderson of Glasgow in his essay introductory to Logan's "Words of Comfort for Parents bereaved of Little Children." He testifies that in the first decade of the nineteenth century "it was with hesitancy and bated breath, and amid suspicions of their soundness in the faith, that a few voices were heard, suggesting the *possibility* that all who die in infancy are saved." In the second decade of the century "there were found a few, lifting up their voices in protest and advocacy that it was not only *possible* but *probable* that all who died in infancy, having been guilty of no actual sin, no rejection of Him who was appointed the world's Redeemer, were saved."† He then goes on to speak of

* *Works*, London, 1753, pp. 309 seq.

† pp. xx.-xxiv. See Dr. Prentiss in *Presbyterian Review*, iv. 560, 561.

a later date when some proclaimed the *certainty* of the salvation of all dying in infancy, and were met by the censure that they were wise above what is written.

IV. DICKINSON AND HIS LARGER HOPE.

In the American colonies Presbyterians and Congregationalists were divided into the old side and the new side. These divisions, however, were more on practical questions than on doctrinal issues. The question of subscription to creeds, regeneration, and religious experience were, however, in hot dispute; and churches were divided by the controversies. The leader of the new side in the Presbyterian Church was Jonathan Dickinson, pastor of the Presbyterian Church at Elizabethtown, N.J., and the first president of the College of New Jersey. In 1741 he published his "True Scripture Doctrine concerning Some Important Points of Christian Faith," discussing the five points of Calvinism, according to the Synod of Dort, in five discourses.

In these discourses there are some important modifications of the Calvinism of Dort and Westminster. They give us another landmark by which to test Presbyterian doctrine. Dickinson opens up the doctrine of infant salvation:—

"It may be further urged against this proposition, 'That it dooms multitudes of poor infants to hell, who never committed any actual sin, and is therefore a doctrine so cruel and unmerciful as to be unworthy of God.' To this I answer, That greatest modesty becomes us in drawing any conclusions on this subject. We have indeed the highest encouragement to dedicate our children to Christ, since he has told us, *of such is the kingdom of heaven*; and the strongest reason for hope as to the happiness of those deceased infants, who have been thus dedicated to him. But God has not been pleased to reveal to us, how far he will extend his uncovenanted mercy, to others that die in infancy. — As, on the one hand, I do not know that the scripture anywhere assures

us, that they shall all be saved; So, on the other hand, we have not (that I know of), any evidence, from scripture or the nature of things, that any of these will eternally perish. — All those that die in infancy, may (for ought we know), belong to the election of Grace, and be predestinated to the adoption of children. They may, in methods to us unknown, have the benefits of Christ's redemption applied to them; and thereby be made heirs of eternal glory. They are (it is true), naturally under the guilt and pollution of original sin: But they may, notwithstanding this, for anything that appears to the contrary, be renewed by the gracious influences of the Spirit of God; and thereby be made meet for eternal life. It therefore concerns us, without any bold and presumptuous conclusions, to leave them in the hands of that God, whose *tender mercies are over all his works.*" — *Original Sin*, by Jonathan Dickinson, A.M., Boston, 1741, pp. 205, 206.

In this passage Jonathan Dickinson departs from the older Calvinism by teaching that God has His elect even beyond the circle of the children of believers. He is not able to assert that all infants dying in infancy will be saved. But he is unwilling to say, on the other hand, that any of those dying in infancy are lost. He claims that the Scriptures do not decide, and he leaves them in the hands of that God "*whose tender mercies are over all his works.*"

The theory by which Dickinson is able to look for the salvation of infants is a very singular one. It finds expression in another passage of his works.

In 1748 a posthumous work appeared, entitled the "Second Vindication of God's Sovereign Free Grace." Herein Dickinson, in replying to his adversary, Mr. Beach, says: —

"Yet it is certainly true if God never designed and will therefore never permit any but what are of the *elect to die in infancy*. If so (and it may be so for aught I know) then all that die in infancy will undoubtedly be saved, without any prejudice to the doctrine of perseverance." — p. 41.

In the former passage he said: "All those that die in infancy, may (for ought we know) belong to the election of

grace." Here he puts it in another form, and thinks that it may be, for aught he knows, that God will not permit any but what are of the elect to die in infancy. Dickinson could hold this theory because of the emphasis that he laid upon the doctrine of Regeneration. Regeneration to him takes the place of the Effectual Calling of the Westminster divines. And this he separates from Baptism in a way that would have shocked Burgess and many other Westminster divines, who believed in the baptismal regeneration of elect infants.

He even goes so far as to separate regeneration from the Word of God in a way that the Westminster divines would have regarded as dangerous. It is this stress upon the doctrine of Regeneration, as an act of divine efficiency, that enabled him to conceive of the regeneration of infants apart from the means of grace and the covenant of grace.

It is clear from these passages that Dickinson does not go so far as Simson. He thinks that the salvation of infants beyond the bounds of Christian privileges is possible; there are no arguments against it, but he is not ready to assert it as a fact. He does not go so far as this in his view of the heathen world. He says in reply to Mr. Beach:—

"And therefore you must produce some other evidence than such reasoning as this, to make it credible, that all the *Hottentots* in the Bay of *Soldoma* (who know nothing of either doctrinal or practical religion, nor so much as believe the Being of a God), with more such like barbarous savages, have all of them *grace* sufficient for their eternal salvation." — *Second Vindication*, p. 81.

He argues in the strongest terms that the race had its one probation in Adam.

"It has been universally received by the *Protestant* churches, that *Adam* was appointed by God in the great instance of his probation, to stand or fall for his *Posterity*, as well as himself: That had he stood,

they had stood in him: But he having fallen, they have fallen in him, and his guilt and corruption descend to all his natural posterity. There is a Harmony of their Confessions on this Head, as I think might be easily made to appear, nor is there one Exception that I know of."—*Second Vindication*, p. 69.

Jonathan Dickinson represents the broader Calvinism of the American Presbyterian Church. It would be difficult to find many others at that time who were so generous in their Calvinism as he.

Jonathan Edwards is much narrower. In 1758 his treatise on "Original Sin" was published, in which he takes ground for the damnation of infants, in very plain language.* Nathanael Emmons also held to the theory of the damnation of non-elect infants. He says:

"From all the light we can find in Scripture on this subject, it seems to be the most probable opinion that He renews only some of those who die soon after they become morally depraved and guilty."—*Works*, vol. iv., 1842, pp. 510, 511.

He seems to think that if any died before that time, they were annihilated. The younger † Edwards would not admit that there were any elect among the heathen.

These theologians represent the theology of the Presbyterian and Congregational churches of the eighteenth century in America. I have never seen an extract from an American Calvinistic divine of that century who believed in the salvation of any of the heathen, or would go any further than Jonathan Dickinson in the doctrine of the salvation of infants.

V. THE NEW DOCTRINES.

With the beginning of the nineteenth century, theology in America began to move rapidly forwards, and great

* *Works*, vol. ii., pp. 494, 495.

† *Works*, vol. ii., 1842, p. 465.

conflicts were the result during the first half of the century between the Old School, so called, and the New School. But beneath these discussions still greater movements were taking place that are now showing themselves. The intercourse and debates between the several denominations had great influence in modifying the Calvinism of the Congregational and Presbyterian churches.

The divines of the early decades of the century were cautious in their statements, but in the third decade the ministry took bolder positions. One of the earliest statements relating to the salvation of the heathen and infants was by Dr. James P. Wilson of Philadelphia, in 1827. He takes the following position with reference to infants dying in infancy :—

“Since indisposition to holiness is a universal character of our nature ; and infants inherit disease and death, the wages of sin ; there must exist some connection between us and our first parent, whereby we are justly introduced, into the world, in his image and lapsed state, without our choice. This doctrine is plainly asserted in the fifth chapter of the Epistle to the Romans and elsewhere ; nevertheless it does not follow that any dying in infancy are lost ; since their salvation by Christ is more than possible.” — *An Essay on the Probation of Fallen Men*, Philadelphia, 1827, p. 14.

Dr. Wilson also says with reference to the salvation of the heathen :—

“How far therefore the abominations of the heathen can be excused in their dark and hopeless alienation, God alone must decide ; nor does it become us, without divine warrant, to say they can have no mercy in Christ.” — p. 74. In a note on this statement he says :—

“When a presbytery are of opinion that the Scriptures have not asserted the doctrine of the unceremonious damnation of the heathen ; they ought to allow this exception when required, either at licensure or ordination. The difficulty lies in the answer to question 60 of the Larger Catechism. The correct answer to be presented to it, must be

in the negative, for it is certainly true, that no obedience of ours to any law can save us. The assembly's answer in denying salvation to be in any other, but Christ, is also true. But so far as it does, though indirectly, affirm, that faith is required of those who never have heard the evidence, it is neither supported by the Scriptures, nor by reason." — pp. 101, 102.

"The greater portion of mankind have not yet had the offer of Christ, but they pass through their state of trial, and are to be judged. Must they be all swept off to perdition, for not believing that, which, it has been impossible for them to believe? Neither revelation nor reason, unless we are greatly mistaken, affirms this." — p. 106.

Here Dr. Wilson takes exception to the statement of the Larger Catechism, in terms that anticipate the discussions of recent times.

Dr. Lyman Beecher, in 1828, in the "Spirit of the Pilgrims," wrote a series of articles, to show that the future punishment of infants was not a doctrine of Calvinism. He evidently did not know of the writings of his predecessors in Boston in 1690, or of the writings of the Westminster divines on this subject. His article is simply a landmark, showing that it had now become the well-nigh universal belief that all infants dying in infancy were saved.

Dr. Archibald Alexander also seems to have held this same opinion at about the same time. But the earliest published testimony of it, so far as we know, is in his letter to Bishop Mead, in which he says:—

"As infants, according to the creed of all reformed churches, are infected with original sin, they cannot, without regeneration, be qualified for the happiness of heaven. Children dying in infancy, must therefore be regenerated without the instrumentality of the Word; and as the Holy Scriptures have not informed us that any of the human family departing in infancy will be lost, we are permitted to hope that all such will be saved." — *Life of Archibald Alexander* (1854), p. 584.

Dr. Alexander here advances beyond Dickinson and Wilson, and teaches new doctrine that reverses the posi-

tion of the Boston ministers of 1690. Dickinson thought that the Scriptures left the question undetermined whether God would regenerate all dying in infancy or not. It might be that he would not permit any but the elect to die in infancy. Alexander hopes that infants are saved because "the Holy Scriptures have not informed us that any of the human family dying in infancy will be lost." The Boston ministers, on the other hand, held "that God hath nowhere revealed to us that he hath accepted the satisfaction of Christ for all that die in infancy, and where there is no revelation there is no ground for faith." The old Puritans demanded Scriptural authority for an article of faith, but Dr. Alexander follows his hopes and his reason where the Scriptures are not in his way. This shows a total change of attitude.

Dr. Charles Hodge takes a longer step in advance. He says :—

"If without personal participation in the sin of Adam, all men are subject to death, may we not hope that, without personal acceptance of the righteousness of Christ, all who die in infancy are saved?" — *Commentary on Romans* (1864), p. 298.

This again reverses the argument of the Boston ministers, who say that infants "in their natural birth are under a sentence of condemnation to dye," because of Adam's sin transferred upon them and his corruption communicated to them, and that, "till their parents do openly profess the gospel and submit to it, as long as they abide in their gentilism, their children were also unclean, and so apparently lying under guilt and liable to eternal death." It is just their participation in Adam's sin that involves them in eternal punishment. And it is only by their personal participation in the righteousness of Christ, through their believing parents, that they can be saved. This was the older Calvinism. It is a new Calvinism that teaches that

there is either subjection to death without personal participation in Adam's sin, or salvation without personal participation in the righteousness of Christ. Dr. Hodge's new Calvinism as set forth in this and in other kindred statements, as Dr. Landis has clearly shown, subverts the Reformed doctrine of Original Sin and the Protestant doctrine of Justification by Faith.*

Dr. Charles Hodge in another passage expressly exempts infants from the exercise of faith.

"Faith is the condition of justification. That is, so far as adults are concerned, God does not impute the righteousness of Christ to the sinner, until and unless, he (through grace) receives and rests on Christ alone for salvation." — *Systematic Theology*, iii. p. 118.

This new doctrine reaches its climax in Dr. A. A. Hodge, who teaches that "in the justification, therefore, of that majority of the elect which die in infancy, personal faith does not mediate."† And thus we have the doctrine of the universal salvation of infants elaborated at the expense of the vital principle of justification by faith only, and the Augustinian doctrine of original sin.

VI. EXPLAINING AWAY THE CONFESSION.

It is interesting to note the various ways in which recent divines endeavor to explain away the historical meaning of the Tenth Chapter.

1. Dr. Shedd says :—

"The declaration in Confession X. 4, and Larger Catechism, 60, does not refer at all to the heathen as such, but only to a certain class of persons to be found both in Christendom and heathendom, and probably more frequently in the latter than in the former. . . .

"That this is the correct understanding of the Westminster Stand-

* Landis, "Doctrine of Original Sin" (1884), pp. 12 seq., 254 seq.

† *Princeton Review* (1878), p. 315.

ards is corroborated by the fact that the Calvinism of the time held that God has His elect among the heathen. The second Helvetic Confession (I. 7) teaches it. Zanchius, whose treatise on 'Predestination' is of the strictest type, asserts it. Witsius and others suggest that the grace of God in election is wide and far-reaching. The elder Calvinists held with the strictest rigor that no man is saved outside of the circle of election and regeneration, but they did not make that circle to be the small, narrow, insignificant circumference which their opponents charge upon them. And there is no reason to believe that the Westminster Assembly differed from the Calvinism of the time."—*The Proposed Revision*, Charles Scribner's Sons, pp. 64, 65.

This statement contains two incorrect premises, and therefore a false conclusion. The Second Helvetic Confession teaches the common Calvinistic doctrine that the grace of God is free and is not confined to external means. Dr. Shedd infers from this statement that this Confession teaches that there are elect heathen. But this inference is not justified by the language of this Confession or the history of opinion at the time the Confession was composed. Dr. Shedd makes an inference from the Confession that is invalid, and then argues from his invalid inference as if it were the statement of the Confession. Dr. Shedd does not give us the statement from Zanchius, and we may be permitted to conjecture that in this case also Dr. Shedd has made an inference from Zanchius' statements that is contrary to his real views. So far as our reading of the reformed divines goes, we have not found the slightest evidence for Dr. Shedd's assertion. The second assumption of Dr. Shedd in this extract is, that "there is no reason to believe that the Westminster Assembly differed from the Calvinism of the time." This may seem plausible to those who have not studied the Westminster divines. But in fact, the Calvinism of Great Britain had its own native type and development. It was a misfortune when British and American Calvinists turned away from their own an-

cestral theology to build upon Swiss and Dutch scholasticism. We have given extracts from British and American Presbyterians to show what they meant by the statements of the Confession, and these show that Dr. Shedd's speculations as to their meaning are even more unjustifiable than his inference from the Second Helvetic Confession. There is not the slightest evidence that the continental divines or the British divines of the Reformed churches in the seventeenth century had any room in their theology for elect heathen.

2. Dr. Shedd presents the following interpretation of the Westminster statement:—

“We contend that the Confession so understands the Scriptures, in its declaration that there are some ‘elect persons [other than infants] who are incapable of being outwardly called by the ministry of the Word.’ To refer the ‘incapacity’ here spoken of to that of idiots and insane persons, is an example of the unnatural exegesis of the standards to which we have alluded. The hypotheses that the Confession teaches that there are elect and non-elect *idiots*, and elect and non-elect *maniacs*, is remarkable. It is incredible for two reasons. First, idiots and maniacs are not moral agents, and therefore as such are neither damnable nor salvable. They would be required to be made rational and sane, before they could be classed with the rest of mankind. It is utterly improbable that the Assembly took into account this very small number of individuals, respecting whose destiny so little is known. It would be like taking into account abortions and untimely births. Secondly, these ‘elect persons who are incapable of being outwardly called by the ministry of the Word,’ are contrasted in the immediate context with ‘others not elected, who although they may be called by the ministry of the Word, never truly come to Christ’; that is to say, they are contrasted with rational and sane adults in evangelized regions. But idiots and maniacs could not be put into such a contrast. The ‘incapacity’ therefore must be that of circumstances, not of mental faculty. A man in the heart of unevangelized Africa is incapable of hearing the written Word, in the sense that a man in New York is incapable of hearing the roar of London.” — *The Proposed Revision of the Westminster Standards*, p. 26.

It is very strange doctrine that "idiots and maniacs are not moral agents, and therefore as such neither damnable nor salvable." It is sufficient to refer to the extract from Tuckney,* given above, where he speaks of infants and distracted persons which want the use of reason, and contrasts such elect ones with the heathen. These few words of Tuckney, who had so much to do with the construction of the Confession, are worth a thousand pages of theorizing and speculation as to what the Westminster divines must have thought and must have designed to say. The Westminster divines did not agree with Dr. Shedd that abortions and untimely births should not be taken into account in the work of redemption. No system of theology is worth a straw that does not take into account such babes, who are born into the world not to perish forever in hell fire, but to be redeemed by Jesus Christ, and to have an inheritance in an eternal life with Christ and God.

3. Dr. Shedd endeavors to prove that the Westminster divines meant that infants dying in infancy were elected as a class:—

"We have already seen that the *proposed* omission of preterition, so as to leave only election in the case of adults, would make their election universal, and save the whole class without exception. The *actual* omission of it by the Assembly in the case of dying infants has the same effect. It is morally certain that if the Assembly had intended to discriminate between elect and non-elect infants, as they do between elect and non-elect adults, they would have taken pains to do so, and would have inserted a corresponding clause concerning infant preterition to indicate it."—*The Proposed Revision of the Westminster Standards*, p. 67.

Here again the major premise is at fault. Dr. Shedd has not shown that "the proposed omission of preterition

* See pp. 100, 101.

so as to leave only election in the case of adults, would make their election universal, and save the whole class without exception." He admits that the XXXIX. Articles, the First Helvetic Confession, and the Heidelberg Catechism do not specify preterition, but only imply it in their specification of election. The omission of preterition in these creeds does not make election universal, and if it does not in these creeds, the omission will not make election universal in the Westminster Confession. Election is, and must be, particular and individual. Classical election is now, and ever has been, an Arminian doctrine, whether we think of classes of babes or classes of adults. It is true there is no specification of the preterition of infants dying in infancy. But this no more implies their election as a class, than the omission of the preterition of adults in the XXXIX. Articles implies the election of adults as a class. The divine election is an election of individuals in both cases, according to the conception of the old Calvinists and the Westminster divines. And it is just this elaboration of the election of individuals, and preterition of individuals, that makes some of the statements of the third chapter of the Westminster Confession so distasteful to men of our times. It is a hard doctrine, and it is roughly expressed in the words, "Their number is so certain and definite that it cannot be either increased or diminished" (iii. 4). Such language is not suited to the classical election of infants dying in infancy, making up a very large portion of the human race.

4. Dr. Shedd further says:—

"All men are blessed with common grace." * "Special grace supposes the failure of common grace." † "There is not a transgressor on earth, in Christendom, or Heathendom, who is not treated by his Maker *better than he deserves*; who does not experience some degree of

* "The Proposed Revision," p. 43.

† *L.c.*, p. 45.

the divine love and compassion."* "It is divine mercy and love for human souls, notwithstanding its ill success."† "Millions of men in all ages are continually beating back God's mercy in the outward call and nullifying it."‡ "Scripture denies that God is under obligation to follow up his defeated common grace with his irresistible special grace."§

These are doctrines that are pleasing to Calvinists in our times, but they are not the doctrines of the Westminster Confession. They are not the doctrines of the Westminster divines or of the dogmatic divines of the Presbyterian churches in the seventeenth and eighteenth centuries. They are more like the doctrines of Culverwell, Keith, and Simson given above, than the doctrines of their opponents. "Defeated common grace," "Beating back God's mercy," "Failure of common grace," may be sound doctrine, more in accordance with the Scripture than that taught by the Westminster divines, but it is not the language of the orthodoxy of the seventeenth or eighteenth centuries. Jonathan Dickinson was the leader of liberal Presbyterians in his times, and yet he says:—

"The question here between you and me is this: Whether God has universally and indifferently given to all men grace *sufficient* for their eternal salvation; or whether we can obtain eternal life by virtue of our improvement of those acts of divine grace which are given to mankind in general, at least under the Gospel, without *special* and *distinguishing* influences of the Spirit of God? This you hold in the *affirmative*; I in the *negative*."—*Second Vindication*, 1748, p. 71.

Dr. Shedd seems to side with Beach, over against Dickinson, when he says "Common grace is great and undeserved mercy to a sinner, and would save him, if he did not resist and frustrate it."|| It is interesting to observe that the passages of Scripture chiefly relied on by Dr.

* *l.c.*, p. 47.

† *l.c.*, p. 48.

‡ *l.c.*, p. 50.

§ *l.c.*, p. 49.

|| "The Proposed Revision," p. 48.

Shedd to prove his doctrine were not used at all among the proof-texts of the Westminster Confession. These are —

“Despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leads thee to repentance” (Rom. ii. 4).

“And yet he left not himself without witness in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness” (Acts xiv. 17). “That they should seek God, if happy they might feel after him, and find him, though he is not far from each one of us” (Acts xvii. 27).

Dr. Shedd touchingly refers to the repentance of the prodigal, all unconscious of the fact that the Westminster divines make no citation from the Parable of the Prodigal in the proof-texts of our Confession, or, indeed, from any of the similar parables, such as the Lost Sheep, the Lost Coin, the Pharisee and the Publican, the Good Samaritan, the Importunate Widow. All this class of passages was overlooked by the Westminster divines. In so far as Dr. Shedd uses them, his system is a more Scriptural system of theology than that contained in the Westminster Confession.

5. President Patton tells us that —

“The Confession teaches that only the elect will be saved; that those of the elect who are capable of faith are saved by faith; that those of the elect, such as elect infants dying in infancy, who are incapable of faith, are saved without faith. The antithesis is not between elect and non-elect infants, but between elect infants that die in infancy and elect infants that do not die in infancy.” — *Revision of the Confession of Faith*, p. 7.

This is remarking exegesis. The Confession nowhere teaches that there is salvation without faith to those incapable of faith. No sound Calvinist ever taught such doctrine. It subverts the doctrine of Justification by Faith

only. It is the doctrine of the Antinomians of the seventeenth century that was expressly repudiated again and again by the Westminster divines in many passages of their works and in the Confession itself, which says, "Nevertheless they are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them" (xi. 4).

There is nothing in the context of the Tenth Chapter to suggest that there is an antithesis between elect infants dying in infancy and elect infants that do not die in infancy. All this is pure speculation without any basis in the argument of the Confession itself. But even if there were such an antithesis, the implication would still be that as there are elect infants who do not die in infancy, and non-elect infants who do not die in infancy, so the same two classes of elect and non-elect are found among those infants who die in infancy.

The so-called legal principle that requires us to find our material for the construction of a document within the four corners of the document is not a sound principle of exegesis for historical documents, and is not recognized as valid by historical critics. Those who remind historians that "a great deal of most valuable historical research becomes useless, so far as the question of confessional interpretation is concerned," should bear in mind that a great deal of valuable dogmatic speculation becomes useless in the interpretation of historical documents that use such plain language as "elect infants dying in infancy."

6. Dr. Warfield has recently said : —

"I think we may characterize the interpretation of chap. x. sec. 3, which finds a body of non-elect infants dying in infancy implied in its statement, as one of the most astonishing pieces of misrepresentations in literary history." — *Ought the Confession of Faith to be revised*, p. 54.

The only explanation of this intemperate language that we can think of is, that the author of it is fresh in his

study of the Westminster divines and in the history of doctrine, and therefore makes up for lack of evidence by boldness of utterance.

The reader of this article, unless we greatly mistake, will conclude that if there are any astonishing pieces of misrepresentations, they are on the side of those who strive so earnestly to stem the stream of history in order to put new doctrines into venerable historical documents. Such methods of dealing with the Confession make it a nose of wax, and change its face so that its parents would not recognize their own offspring. Loose subscription makes subscription worse than useless. But falsification of historical documents in the interest of any theories, however excellent they may be in themselves, is demoralizing to the highest degree. The ingenious attempts that are made to avoid the plain grammatical, logical, rhetorical, and historical meaning of the Tenth Chapter of the Confession of Faith are doing more injury to the Confession than if it were revised in a hundred places, or were placed upon the shelf as a venerable historical document, and a new creed were substituted for it in the practical use of the church.

The Presbyterian Church no longer believes in the doctrines explicitly set forth in the Tenth Chapter, sec. 3, 4. It is simple honesty to make this confession and to revise them, in some way, out of the Confession. They cannot be explained away by speculative dogmatics. They may be cut away, or new statements may be substituted for them. Something must be done for their revision. There can be no peace until the doctrine of the universal damnation of the heathen and their babes is removed from the creed of the Presbyterian Church.

VII.

A NON-GROWING CREED.

BY THE REV. SAMUEL M. HAMILTON, D.D.

I AM heartily in favor of a moderate revision of our Confession of Faith. I am so because I am a Calvinist, and I want to see Calvinism set before the world in its proper light. I am so because I love and honor the Westminster Confession, and I want that Confession made as perfect as it can be made.

Those who desire Revision have no intention of mangling one of the venerable standards of our church. No, indeed; they hold the Westminster system just as strongly, as honestly, and as intelligently as those opposed to any change. But they do not make the Confession into a sort of fetich, and bow down to it and worship it. They know it to be what it really is,—a merely human document, with many imperfections in it, like everything human, and therefore capable of changes which will make it a better, a more scriptural, and a more useful document than ever yet it has been. That is the position of the Revisionist. Is there anything in it to frighten anybody? Is there anything in it radical or revolutionary?

But some very conservative brethren say: "Don't touch the Confession. Revision is a dangerous process. One never knows where the changes will stop." Dangerous! To me the only dangerous thing is a forever unchanging

creed. To me a non-growing creed is a God-dishonoring thing. A non-growing creed is not a fit creed for a church that believes in the presence of the Holy Ghost, to guide it into all truth. Was His work in guiding the Presbyterian Church into a fuller understanding of revealed truth finished when the Westminster Assembly closed its sessions? We have learned something in the last two hundred years. Theology, alone of the sciences, has not remained stationary. While holding firmly to the type of truth received from the fathers, we recognize "the development of Christian doctrine." Some of the old truths we look at from new points of view, and others of them we express in new ways. The Spirit is leading the church all the time into profounder interpretations of the great mysteries of Christianity. Shall we give no place to this new knowledge, this clearer understanding of the truth, in our Presbyterian creed? Then the best and most earnest minds in our church must find themselves out of harmony with that creed in some particulars.

I favor a Revision which shall introduce into our Confession some adequate expression of the Gospel of Jesus Christ. There is no such adequate expression in it now. The Westminster divines were not competent to put it there. I do not blame them for that. They had not the proper view-points. Two terms are necessary to describe the God revealed in Jesus Christ. He is a Sovereign, and he is a Father. These two are not mutually exclusive. They must coalesce if God is to be a God for men. Now, as Principal Fairbairn well points out, there is a vast difference between a mere sovereign and a mere father and a paternal sovereign and a regal father. "The first thought of the bare legal sovereign is law, and in enforcing law he has no end but vindicating his own authority; the first thought of the regal parent is child, — wrong, lost, guilty,

and to be saved, not by the law being lowered, not by order being violated, but by the Son that comes through mercy, and the life that comes through redemption." Unfortunately the Westminster divines over-emphasized the sovereignty of God, and overlooked the fatherhood. They separated what ought to be blended, and their position resulted in the absence from the Confession, in any fulness or emphasis, of these vital doctrines — "the love of God to all mankind; the gift of His Son, to be the propitiation for the sins of the whole world; and the offer of salvation to all men, without distinction, on the ground of Christ's perfect sacrifice." Let us for a moment put all prejudice out of our minds, and think calmly of a Confession of Faith whose purpose is to set before the world what Presbyterians conceive to be the teaching of Scripture, which yet gives no place, certainly no conspicuous place, to these glorious truths that fill the New Testament from cover to cover — these truths that are distinctly the message of the Gospel. Can we be satisfied to leave it so? We may pile together all the phrases we can cull from the Confession about the love and kindness and forgiving mercy of God, — still the heart of the Gospel is not there. I want to put the heart of the Gospel there. I want to make prominent, as it should be, the great, glad truth that the religion of Jesus Christ is a religion of joy and hope for everybody on the face of the globe. Therefore I believe that the advocates of Revision are simply following the plain leading of Holy Scripture.

Again, I favor a Revision which shall recast, or strike out of the Confession, certain statements that horrify men's ordinary sense of justice. Christian consciousness is often spoken of with ridicule. Well, it is a phrase that easily lends itself to the ridicule of a certain class of mind. But I draw no argument from Christian consciousness. My

point is a much simpler one, and it is unimpeachable. Any dogma which shocks the moral sense of man—a God-given sense—will find it hard to maintain itself. Most thoroughly do I agree with the statement of Canon Aubrey Moore: “The conscience of to-day—and it is a real gain that it should be so—refuses to believe that the *imprimatur* of religion can be given to that which is not good, or that God would put us to moral confusion. It would rather give up religion altogether than accept one which will not endorse and advance our highest moral ideas.” Now the statements in the Confession about elect infants, and the damnation of the heathen, and unconditional preterition, shock men, in spite of all efforts to explain them. They are in conflict with “our highest moral ideas.” Take the last-mentioned item, unconditional preterition. If that were essential to the Calvinistic system, as some assert, I am free to confess that I could not stay in the Presbyterian Church, and I am a Presbyterian born and bred. But preterition is no necessary part of Calvinism. It is a mere excrescence, a mere human inference, a mere attempt of men to confine the ways of the Almighty within the limits of their own petty syllogizing. That God has chosen a people for Himself is a glorious truth; for, when interpreted, it simply means that I, as a believer, am what I am through the grace of God, dependent absolutely on Him for my salvation, and therefore sure of it. But to infer from this that God passes some men by, arbitrarily leaving them to their fate, never giving them a chance, is impossible to any one who has caught the dimmest vision of Him who is the God and Father of our Lord Jesus Christ. All I know about God Christ has taught me; and He has taught me to know and love and worship, not a God who passes any man by, but a God who, while He abhors their sin, thinks first of His

guilty children, a God who *must* seek and save the lost everywhere. He can no more help it than an Eastern shepherd can help going after the one in his flock that has wandered. It is the joy, it is the necessity of His being. That is my God, and the dogma of preterition would rob me of Him. I know that some try to explain the statements of the third chapter of the Confession in a way that will enable them to hold the dogma of preterition, and still preach the God of Jesus Christ. They say that the chapter does not teach unconditional foreordination to eternal death. Well, it certainly *seems* to teach it. Hundreds of able and honorable men who have read the chapter believe that this is its teaching. I ask the brethren who are spending so much labor in trying to explain its obviously harsh statements, why not change them, so as to make them say precisely what you mean? Is a Confession which requires you to be continually explaining to people in what sense you understand some of its articles, one with which, as intelligent men, you ought to be satisfied? Surely the advocates of Revision are simply following the dictates of common sense.

And, finally, I favor a Revision which shall make the Confession express the real, living faith of our church to-day. Does it do that now? I do not believe that, after the discussion of the past few months, any one would venture to assert that a majority of our ministers accept all the statements of the third and tenth chapters. This, however, I am sure of: were an utter stranger to Presbyterianism to come to New York City, and attend any of our churches for a year, and listen to the preaching in them, and then were to set himself to study the Westminster Confession, he would be forced to the conclusion that there was a wide chasm between our preaching and our creed. Why should we allow this to be so? What

is the use of our Confession, if it does not set forth in plain language, intelligible to all, what as Presbyterians we actually believe and teach? Surely the advocates of Revision are simply following the dictates of common honesty.

These are my reasons for the position I occupy. I believe in a Revision that will be moderate and sensible, that will leave the Calvinistic system absolutely intact, and that will introduce only such changes as will help to make our Confession of Faith more Scriptural than it is, and take away all grounds for imputing to our church beliefs that horrify men's ordinary sense of justice.

VIII.

THE CONFESSION TESTED BY SCRIPTURE.

BY PROF. CHARLES A. BRIGGS, D.D.

THE seventeenth century was devoted to the construction of elaborate systems of doctrine, in which the faith of the Reformation was expressed over against the scholastic theology of the Middle Ages and the decrees of the Council of Trent. The creeds of the sixteenth century were simple expressions of the great principles of the Reformation and of the essential doctrines of the Christian system of faith, viewed in relation to these principles. But in the seventeenth century divines went further, and composed systems of doctrine as they organized systems of church government, to be the fortresses of orthodoxy in the different national churches of Europe. The Lutheran churches laid more stress upon sound doctrine, but the Reformed churches gave more attention to sound discipline and a godly life. The battle of Puritanism with Anglo-Catholicism in the Church of England was chiefly a battle for the holy discipline in accordance with God's word. Doctrines of faith were not in dispute between Whitgift and Cartwright. The doctrinal contention first became prominent in the battle with Archbishop Laud and his school of British Arminians. The Westminster Confession accordingly embraces religion, doctrines of faith, morals, the holy discipline, as well as sound doc-

trine; and it thereby became the most elaborate creed of Christendom.

The Westminster divines pursued the method of first constructing their system, and then searching for texts from the Scriptures to prove it. This has been the favorite method of dogmatic divines until the present day. A recent General Assembly unhappily endorsed this method when they appointed a committee to revise the proof-texts of the Westminster Confession. We do not blame the Westminster divines for this method. It was the method of their age, and they made a fuller and better use of Scripture than any of their predecessors. But in recent times the theological discipline of Biblical theology has sprung into the field, in which the method is to study the theology of the entire Bible, and to build up the Biblical system of doctrine by an induction of all the passages of the Bible. Those divines who undertake any other method at present in the construction of a system of Christian doctrine are guilty of a mutilation of the Scriptures that should not be winked at.

There have been so many loose sayings in recent times with reference to the proof-texts of the Westminster Confession that it has seemed best to make a careful induction of the facts. This shows what passages the Westminster divines used, how they used them, and also what passages they neglected to use. Little attention is given to the proof-texts of the American edition of the Confession, because these are without authority and valueless. We desire to know what proof-texts were used by the Westminster divines themselves to prove their statements. These are given from the original document. The New Testament and the Psalter are used as specimens of their work in order to exhibit their methods. The tables, given in the Appendix, will guide others to pursue the study further.

We shall begin with the epistles of Paul because these are used 583 times, more than all the rest of the New Testament. The epistle to the Hebrews is cited 84 times. This belongs to the Pauline type of theology. Thus the school of Paul is cited 667 times. There are 248 citations from the four Gospels, 92 from Acts, 21 from the epistle of James, 49 from the epistles of Peter, 9 from Jude, and 76 from the epistles and apocalypse of John, making 155 from the other apostles than Paul. This gives us 667 from the Pauline epistles over against 495 citations from Jesus and the other New Testament writers. Thus the Confession is built on the words of Paul rather than the words of the Lord Jesus. It is Pauline rather than comprehensively Christian. This will appear more clearly in the course of our investigation.

THE CONFESSION AND PAUL.

A. *The Earlier Paulinism.*

1. The epistle to the Romans is cited 185 times.

This epistle was the favorite epistle of the Westminster divines. Nearly half of the verses are used, and some of them are used as many as four, five, and six times. Attention is called to the following specimens of the use of this epistle by the Westminster divines.

(a) The faults in the use of the section, *chap. ii. 1-16*, are : —

(1) The neglect of the doctrine of the *goodness* of God leading men to repentance in ver. 4.

“Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?”

(2) The neglect of the doctrine of the rewards of the well-doing in vers. 7, 10.

"To them who by patient continuance in well-doing seek for glory and honour and immortality, — eternal life (7); but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (10).

(3) The misuse of ver. 5, referring it to the damnation of the *reprobate* (xxxiii. 2), when it really teaches the wrath of God in the day of judgment against the hard-hearted and *impenitent*.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

(4) The disproportionate use of vers. 14 and 15.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" (14), "which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (15).

Ver. 14 is used thrice (i. 1, iv. 2, xix. 1) and ver. 15 four times (i. 1, iv. 2, vi. 6, xix. 1).

(b) *Chap. viii.* 18–39 is one of the grandest sections in the epistle.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (18). For the earnest expectation of the creature waiteth for the manifestation of the sons of God (19). For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope (20), because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God (21). For we know that the whole creation groaneth and travaileth in pain together until now (22). And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (23). For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? (24). But if we hope for that we see not, then do we with patience wait for it (25). Likewise the

Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered (26). And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (27). And we know that all things work together for good to them that love God, to them who are the called according to his purpose (28). For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren (29). Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified (30). What shall we then say to these things? If God be for us, who can be against us? (31). He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (32). Who shall lay anything to the charge of God's elect? It is God that justifieth (33): who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (34). Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (35) — as it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter (Ps. iv. 22) (36). Nay, in all these things we are more than conquerors through him that loved us (37). For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come (38), nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (39).

(1) Ver. 18 is misused to teach "that we cannot, by our best works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come" (xvi. 5), a doctrine which may be true, but is certainly not taught in this passage.

(2) Ver. 20 is misused to teach that the sinner is made subject to all temporal miseries (vi. 6), a doctrine which is not taught in the passage. This citation is omitted from the American list of proof-texts.

(3) The magnificent thought of vers. 18–22, that the

whole creation is travailing for the Messianic redemption which it is to share, is altogether ignored.

(4) Vers. 23-25 are used to prove that, "as Christ would have us to be certainly persuaded that there shall be a day of judgment, —for the greater consolation of the godly in their adversity" (xxxiii. 3). But these proof-texts are omitted from the American list.

(5) The following verses are used correctly: ver. 26 (xxi. 3), ver. 28 (v. 7 and xx. 1), ver. 30 (iii. 5, x. 1, and xi. 1), ver. 32 (xi. 3), ver. 33 (iii. 8), ver. 34 (viii. 4, 8).

(6) Ver. 30 is used to prove the chain of redemption. "Wherefore they who are elected, —are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified" (iii. 6). But the American list reduces the citation to "them he also called," missing the point of the citation altogether. Ver. 28 is here cited to prove that "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only" (iii. 6). And it is added, "Refer the reader to the end of the chapter." This passage certainly never was designed by the apostle to set forth any such doctrine; but the reverse, to make it certain that the entire work of redemption would be accomplished by the love of God for all the elect. The non-elect are not mentioned.

(7) Vers. 33-39 are cited to prove the efficacy of the merit and intercession of Jesus Christ, and "the free and unchangeable love of God the Father" (xvii. 2).

(8) Christ as the ethical aim and image to which the elect are to be conformed—as the end of the order of salvation, in ver. 29 seq. is altogether neglected.

(c) *Romans ix. 11-24.* (1) It is significant that the Westminster divines neglect vers. 2-3.

"I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

(2) Ver. 16 is cited incorrectly in xvi. 7, but is omitted from the American list.

(3) Vers. 22–23 are cited with questionable propriety in xxxiii. 2. They are also used in iii. 3 to prove “others foreordained to everlasting death”; but they do not furnish proof of this proposition.

(d) Three of the most important verses of *chap. x.* are not used:—

“For Christ is the end of the law for righteousness to every one that believeth” (4). “The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach” (8). “For whosoever shall call upon the name of the Lord shall be saved” (13).

(e) *Chap. xii.* is the finest chapter in the epistle, and yet only ver. 2 is used, and that only in the last clause, to prove that “good works are only such as God hath commanded in his Holy Word” (xvi. 1).

(f) *Chap. xiii.* 1–10 is cited in its separate verses ten times (xix. 2, 5; xx. 4; xxiii. 1, 2, 4), especially to prove duties to rulers.

(g) *Chaps. xiv.* and *xv.* are little used, and the great doctrines of Christian expediency and self-sacrifice in these chapters are neglected in the most important verses.

2. I *Corinthians*.

This epistle is used eighty-eight times.

(a) There is no use of chap. i. 7–8,

“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.”

The doctrine of the blamelessness of Christians in the day of judgment is neglected here and elsewhere in the Scriptures by the Westminster divines, and is also neglected in the Confession. The following important verses are also passed by:—

“ But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God ” (23-24).

(b) The famous passage, *chap. iii.* 10-15, is not used at all. This is one of the chief proof-texts used for the Roman Catholic doctrine of Purgatory. It really sets forth the fiery test of the Messianic judgment, and it is one of the most important passages in the New Testament for Eschatology.

(c) *Chap. vi.* 12-20 with its law of Christian expediency and its doctrine that the body is the temple of the Holy Spirit is overlooked. The same is true also in *chaps. viii.* and *x.* 23-33.

(d) Only four verses of *chap. xii.* are used and these not the most important. The following are omitted :—

“ Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all ” (4-6). “ Now ye are the body of Christ, and members in particular ” (27).

(e) In that magnificent chapter *xiii.*, treating of Christian Love, only vers. 3 and 12 are used : the former merely to prove that works done by unregenerate men cannot please God because they are not done in a right manner (*xvi.* 7) ; the latter merely to prove that “ the purest churches under heaven are subject both to mixture and error ” (*xxv.* 5), both of which citations are perversions of the meaning of the passages.

(f) Only seventeen of the fifty-eight verses of *chap. xv.* are cited, and some of the most important are neglected, such as :—

“ But now is Christ risen from the dead, and become the firstfruits of them that slept ” (20). “ Then cometh the end, when he shall have

delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power" (24). " And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all " (28).

3. 2 *Corinthians*.

This epistle is used thirty-eight times.

(a) There are many omissions in *chaps. i.-iv.*, such as :—

" Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort " (i. 3). " For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ " (iv. 6).

The splendid passage iv. 14-18 is entirely neglected.

(b) *Chap. v. 1-11* is the most important passage with regard to the condition of Christians in the middle state, between death and the advent day. Vers. 1, 6, 8 are used to prove that the souls of the righteous immediately return to God who gave them (xxxii. 1), and vers. 10 and 11 are cited to prove that all will appear before the tribunal of Christ to receive according to what they have done in the body ; and to set forth the certainty of the day of judgment, in order to deter men from sin (xxxiii. 1 and 3). But the doctrine of the middle state, as set forth in this passage especially in vers. 4 and 9, is overlooked.

" For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life " (4). " Wherefore we labour, that, whether present or absent, we may be accepted of him " (9).

(c) The important passage v. 14-18 is entirely neglected with its doctrine of the constraining love of Christ, the new creature in Christ, with the new life which is lived unto him who died for them and rose again.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead (14): and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again (15). Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more (16). Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (17). And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (18).

4. *The Epistle to the Galatians.*

There are fifty-three citations from this epistle. Galatians is more frequently cited than the two epistles of Peter. Paul got the better of the argument with Peter in this epistle, and this epistle influenced the Westminster divines more than the two epistles of Peter. It is to be feared that they did not take sufficient heed of the caution as to the "things hard to be understood" in the epistles of Paul (2 Peter iii. 16).

(a) *Chap. iii.* 17-29 brings out the relation of the old covenant to the new, and of the law to Christ. (1) Ver. 21 is misused in the contrast between the covenant of works and the covenant of grace (vii. 3, xix. 7), and also to show that the "uses of law sweetly comply with the grace of the gospel" (xix. 7), neither of which were contemplated by the apostle when he wrote these words. (2) Ver. 24 is used to prove the clause that the law as a rule of life gives "a clearer sight of the need they have of Christ, and the perfection of his obedience" (xix. 6); but the Christology of the passage is overlooked. (3) Ver. 27 is misused in the American list (xxvii. 1), but not in the Westminster list. (4) Ver. 27 is used by the Westminster divines in the chapter on Baptism (xxviii. 1, 6), to show that baptism is a sign and seal "of his ingrafting into

Christ" and that "the grace promised is not only offered, but really exhibited and conferred." This is all true, although the figure of speech is different; but it is certain that the aim of Paul in this verse was not to teach the doctrine of baptism, but the doctrine of *the putting on of Christ by faith*, and this doctrine the Westminster divines ignored in their use of these verses. Accordingly we are not surprised that they should neglect to use:—

"For ye are all the children of God by faith in Christ Jesus" (26).
 "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (28).
 "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (29).

(b) *Chap. iv.* teaches the freedom of the Christian and contrasts Sinai and Jerusalem. Vers. 8–31 are not used at all. It is noteworthy that the important warning "Ye observe days, and months, and times, and years" (10), and the sublime thought, "But Jerusalem which is above is free, which is the mother of us all" (26), are both overlooked.

(c) In *chap. vi.* only ver. 10 is used, and such splendid verses as the following are passed by:—

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (1). . . . "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (7). . . . "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (14). "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (15).

5. I *Thessalonians*.

This epistle is cited eleven times.

This little epistle is important for its Eschatology.

(a) *Chap. i.* 10. "And to wait for his Son from heaven,

whom he raised from the dead, even Jesus, which delivered us from the wrath to come," is cited to prove that believers are free from the condemning wrath of God (xx. 1); but its more important doctrine of the resurrection of Jesus and our waiting for his advent from heaven are not used. Furthermore, this passage is stricken out from the American list.

(b) *Chap. ii.* 13 is cited in i. 4 and xiv. 2; but ver. 12, "That ye would walk worthy of God, who hath called you unto his kingdom and glory," is overlooked.

(c) There is no citation from *chap. iii.* The important ver. 13, "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints," ought not to have been omitted.

(d) In *chap. iv.* ver. 17 is used to prove that such as are found alive at the advent shall not die, but be changed (xxxii. 2). But the important verses 14-17 are neglected.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him (14). For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep (15). For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first (16): then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (17).

(e) If any one will compare *chap. v.* with the table of Westminster citations, he will find a use of some of the least important verses, and a neglect of many important ones. The use of ver. 23 is noteworthy. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This is used

to prove "this sanctification is throughout in the whole man" (xiii. 2); but the doctrine that this sanctification must be complete at the second advent is ignored.

6. 2 *Thessalonians*.

This epistle is cited fifteen times.

(a) The doctrine of the judgment at the second advent, in *chap. i.* 5-9, is used in several citations (xxxiii. 2, 3, and vi. 6); but vers. 10, 11, which present the brighter side, are neglected.

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day (10). Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power" (11).

(b) *Chap. ii.* treats more fully of the advent of the Messiah. The Westminster divines make an improper use of vers. 3, 4, 8, 9, in order to prove that "the pope of Rome is that Anti-christ, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God" (xxv. 6). Here they venture to interpret the apostle's prediction, and apply it to the pope, — a very questionable proceeding in any case, and one not at all becoming in a public Confession of Faith. But they pass by the important lessons of the passage.

From this earlier group of the epistles of Paul the Westminster Confession makes 390 citations, over against 248 citations from the four Gospels.

B. *The Epistles of the Imprisonment.*

These epistles present the more mature theology of Paul. Ephesians is the one most used in this group, Colossians next, Philippians but little, and Philemon not

at all. There are 130 citations from this group, over against 128 from the epistles of Peter, James, John, and Jude.

1. *The Epistle to the Ephesians.*

There are eighty-one citations from this epistle.

(a) (1) *Chap. i.* 4-7, 9, 11, treating of predestination and election, is cited eight times (iii. 1, 5, 6, 8). But the aim of the divine election, "that we should be holy and without blame before him in love (4)," is lost sight of. (2) The doctrine of Christ as the head of the church, his body in chap. i. 22, 23, is used (xxv. 1 and 6); but the doctrine of the resurrection and enthronement of Christ, to reign over all things, in vers. 20, 21, is neglected.

(b) (1) The doctrine of sin in *chap. ii.* 2, 3, and quickening of divine grace in *chap. ii.* 4, 5, 8-10 are used in nine citations; but vers. 6, 7 are used only in xxvi. 1 and xi. 1 and 3. Two of these citations are omitted from the American list, and the other (xi. 3) might as well have been omitted, for ver. 7 has nothing to do with the rich grace of God "in the justification of sinners," but rather with that vital union with Christ, and participating with him in his entire experience of blessedness, "the exceeding riches of his grace in kindness toward us in Christ Jesus."

(2) Vers. 21-22 present the holy temple of the church, the habitation of the Spirit.

"In whom all the building fitly framed together groweth unto an holy temple in the Lord (21); in whom ye also are builded together for an habitation of God through the Spirit" (22).

These are overlooked by the Confession.

(c) *Chap. iii.* 16-19 is a splendid passage:—

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man (16); that Christ may dwell in your hearts by faith; that ye, being rooted and

grounded in love (17), may be able to comprehend with all saints what is the breadth, and length, and depth, and height (18); and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (19).

(1) Vers. 16-19 are cited to prove "strengthened in all saving graces" (xiii. 1). The American list reduces the citation to ver. 16, which alone refers to the point.

(2) Vers. 16-19 are cited to prove that "all saints that are united to Jesus Christ their head, by his Spirit, and by faith, and have fellowship with him in his graces" (xxvi. 1). The American list reduces the citation to vers. 16-17.

(3) Vers. 17-19 are cited to prove "being enabled by the Spirit to know the things which are freely given him of God" (xviii. 3). (4) In their uses of these passages there is not a hint of the knowledge-surpassing love of Christ; or of the indwelling Christ.

(d) *Chap. iv.* is cited fourteen times. (1) But the section vers. 1-10 is entirely neglected.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called (1), with all holiness and meekness, with long suffering, forbearing one another in love (2); endeavoring to keep the unity of the Spirit in the bond of peace (3). There is one body and one Spirit, even as ye are called in one hope of your calling (4); one Lord, one faith, one baptism (5), one God and Father of all, who is above all, and through all, and in you all (6). But unto every one of us is given grace according to the measure of the gift of Christ (7). Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men (Ps. lxviii. 18) (8). Now that he ascended, what is it but that he also descended first into the lower parts of the earth? (9). He that descended is the same also that ascended up far above all heavens, that he might fill all things" (10).

Ver. 10 is improperly used by the Westminster divines (xxxii. 1), but it is omitted in the American list. These are among the most important verses of the epistle, not

only for the doctrines of the unity of the church, the Fatherhood and immanence of God, and the working of the Holy Spirit, but also for the descent of Christ into the abode of the dead and the captives of the ascension.

(2) Vers. 11 and 12 are used by the Westminster divines (xxiii. 3), but these are cast out of the American list. Vers. 11-13 are cited to prove the ministry (xxv. 3).

(3) Ver. 13 is very appropriately cited to prove that "the will of man is made perfectly and immutably free to good alone, *in the state of glory only*" (ix. 5).

(e) *Chap. v.* is cited seven times.

(1) But there are very striking omissions, such as :—

"Be ye therefore followers of God, as dear children" (1). "For the fruit of the Spirit is in all goodness and righteousness and truth" (9). "Be filled with the Spirit" (18).

(2) The section, vers. 23-33, is used four times to prove that Christ is the head and Saviour of the church (viii. 1), sanctification by the word and spirit (xiii. 1), that Christ is the head and spouse of the church (xxv. 1), and the efficacy of baptism (xxviii. 6); but the purity and holiness of the glorified church, which is the crown of the passage, is overlooked.

(f) There are but five citations from *chap. vi.*, and these have been selected capriciously. The doctrine of the devil, and of evil spirits in high places, of vers. 11-16, is passed by.

2. *The Epistle to the Philippians.*

This epistle is used eighteen times.

(a) *Chap. ii.* 5-11 is the most important section in this epistle, as follows :—

"Let this mind be in you, which was also in Christ Jesus (5) : Who, being in the form of God, thought it not robbery to be equal with

God (6); But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (7); And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (8). Wherefore God also hath highly exalted him, and given him a name which is above every name (9): That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth (10); And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (11).

The Westminster divines use only vers. 6 and 8 to prove that the Son of God was "equal with the Father" (viii. 2), and that he "was crucified and died" (viii. 4). The doctrine of the humiliation of Christ in the incarnation, of ver. 7, and his exaltation and enthronement, of vers. 9-11, were altogether neglected.

(b) *Chap. iii.* 20-21 is an important eschatological passage, as follows:—

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ (20): who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (21).

The doctrines of the heavenly citizenship, and of looking for the second advent, of ver. 20, are neglected. Ver. 21 is used merely to prove that the "bodies of the just" shall "be made conformable to his (Christ's) glorious body" (xxxii. 3).

(c) *Chap. iv.* 7-8 is overlooked.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (7). Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things" (8).

3. *Epistle to the Colossians.*

This epistle is used thirty-one times.

(a) *Chap. i.* 12-17 is one of the most valuable sections of the epistle.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light (12); who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son (13): in whom we have redemption through his blood, even the forgiveness of sins (14): who is the image of the invisible God, the firstborn of every creature (15); for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him (16): And he is before all things, and by him all things consist" (17).

(1) Ver. 13 is used to prove that God frees the sinner "from his natural bondage under sin" (ix. 4); and delivers from "bondage to Satan and dominion of sin" (xx. 1). But this latter citation is omitted from the American list. The doctrine of the translation into the kingdom of the Son of God's love is overlooked as well as the inheritance of the saints in light.

(2) The Christology of vers. 15-17 is not grasped. The doctrine of the pre-existent Christ, the special feature of vers. 15 and 17, is entirely neglected; the doctrine of Christ as creator of the world in ver. 16 is used (iv. 1); but the doctrine that he was creator of the heavenly intelligences and that he was the aim of the creation are not used.

(b) *Chap. iii.* 1-10 is also overlooked.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God (1). Set your affections on things above, not on things on the earth (2). For ye are dead, and your life is hid with Christ in God (3). When Christ, who is our life, shall appear, then shall ye also appear with him in glory (4). Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which

is idolatry (5); for which things' sake the wrath of God cometh on the children of disobedience (6): in the which ye also walked some time, when ye lived in them (7). But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth (8). Lie not one to another, seeing that ye have put off the old man with his deeds (9); and have put on the new man, which is renewed in knowledge after the image of him that created him" (10).

The only verse used by the Confession is ver. 10 (iv. 2). This passage points to the enthroned Christ as the supreme object of affection and regard; and looks to his second advent for the glorification of those whose life is in him. It also teaches the doctrine of mortification as a part of repentance, and of vivification and transformation into the image of Christ. All of these doctrines of this epistle are overlooked, and are neglected by the Confession in other passages of Scripture.

C. *The Pastoral Epistles.*

The last group of epistles of Paul is called the pastoral epistles, embracing the two epistles to Timothy and the epistle to Titus. There are sixty-three citations from this group.

1. *The first epistle to Timothy* is used thirty times. We note the significant omissions:—

"Who will have all men to be saved, and to come unto the knowledge of the truth" (ii. 4). "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer" (iv. 4, 5).

2. *The second epistle of Timothy* is used thirteen times. We note the omissions of the following:—

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (i. 12). "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (iv. 8).

3. *The epistle to Titus* is used twenty times.

(a) *Chap. ii. 9-14* contains important doctrine. We shall use it in the Revised Version.

“Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying (9); not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things (10). For the grace of God hath appeared, bringing salvation to all men (11), instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world (12); looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ (13); who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works” (14).

Vers. 9-12 are used to prove that by good works believers “adorn the profession of the Gospel” (xvi. 2). Vers. 11, 12, 14, are used to prove that assurance of grace does not incline men to looseness (xviii. 3). Ver. 14 is cited to prove that the elect are redeemed by Christ (iii. 6). Ver. 14 is cited to prove that Christ has given believers freedom from the guilt of sin (xx. i.). The important Christological doctrines of the passage have been neglected, and “the grace of God bringing salvation to all men” has escaped attention.

D. *The Later Paulinism.*

A disciple of Paul gives the latest Biblical phase of Paulinism in the *Epistle to the Hebrews*. This epistle is used eighty-four times in the Confession, against seventy-six citations from the epistles and apocalypse of John.

(a) We have first to notice the use of i. 1-3. Ver. 1 is used to prove that “it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church” (i. 1). Vers. 1-2 are used

to prove that "those former ways of God's revealing his will unto his people being now ceased" (i. 1). Ver. 2 is used to prove that the Son took part in the creation of the world (iv. 1), and that the Son is the head of all things (viii. 1). Ver. 3 is used to prove that "God doth uphold all creatures, actions, and things" (v. 1). But the great Christological doctrine of vers. 2-3, as wrought out more distinctly in the Revised Version: "through whom also he made the worlds (ages); who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power," are overlooked here, as in Colossians i. 15-16 and elsewhere.

(b) *Chap. ii.* is sadly neglected. There is but one citation from it, and that of vers. 14, 16, 17, to prove that "the Son of God did take upon him man's nature, with all the essential properties and common infirmities thereof" (viii. 2); but this citation is reduced in the American list to ver. 17 alone. We quote vers. 9-11 and 14-18 in order to show what important Christological and soteriological doctrines are overlooked.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man (9). For it became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings (10). For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (11).

"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil (14); and deliver them who through fear of death were all their lifetime subject to bondage (15). For verily he took not on him the nature of angels; but he took on him the seed of Abraham (16). Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to

God, to make reconciliation for the sins of the people (17). For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (18).

(c) *Chap. iv.* 14-16 is also an important Christological passage.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (14). For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (15). Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (16).

Vers. 14 and 16 are cited to prove that Christians have "greater boldness of access to the throne of grace" (xx. 1); and ver. 15 is cited to prove that Christ took upon him man's nature "with all the essential properties and common infirmities thereof, yet without sin" (viii. 2). But no use whatever is made of the doctrine of the heavenly mediation of our high priest and of his sympathy and help for the needy and the tempted.

(d) The important doctrine contained in *chap. v.* 7-9 is passed by.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared (7); though he were a Son, yet learned he obedience by the things which he suffered (8); and being made perfect, he became the author of eternal salvation unto all them that obey him (9); called of God an high priest after the order of Melchisedec" (10).

(e) *Chap. xi.* is one of the most important in the epistle. The definition of faith in the opening verse, and the doctrine of the future life in the closing verses, are both passed by.

"Now faith is the substance of things hoped for, the evidence of things not seen (1). And these all, having obtained a good report

through faith, received not the promise (39): God having provided some better thing for us, that they without us should not be made perfect" (40).

(f) The doctrine of the church in the middle state is grandly set forth in xii. 22-24.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels (22), to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect (23), and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (24).

Vers. 22-28 are cited to prove the superiority of the new covenant to the old (vii. 6). Ver. 24 is cited to prove that Christ was "thoroughly furnished to execute the office of a mediator and surety" (viii. 3). Ver. 23 is cited to prove that "the will of man is made perfectly and immutably free to good alone, in the state of glory only" (ix. 5). But this is omitted from the American list. Ver. 23 is also cited to prove "the souls of the righteous being then made perfect in holiness" (xxxii. 1). But there is no further use made of this passage in the doctrine of the middle state or in the doctrine of the church.

II. *The Confession and Peter.*

We shall consider under this head the two epistles of Peter, and the epistle of Jude, which is kindred to Peter.

I. I *Peter*. There are thirty-one citations from this epistle.

(a) *Chap. i. 2-5* is used in the Confession, but in a very unsatisfactory manner.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood

of Jesus Christ: Grace unto you, and peace, be multiplied (2). Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead (3), to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (4), who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (5).

Ver. 2 is used to prove that "as God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto" (iii. 6).

Ver. 2 is used to prove that "God did, from all eternity, decree to justify all the elect" (xi. 4). Vers. 3-4 are cited to prove that believers are "heirs of everlasting salvation" (xii. 1). This citation is reduced in the American text to ver. 4. Ver. 5 is used to prove the perseverance of the saints (xvii. 1). These verses are used, but the important clauses—"sanctification of the spirit," "unto obedience," "sprinkling of the blood of Christ," "abundant mercy," "begotten us," "lively hope," and "salvation ready to be revealed in the last time"—are all neglected.

(b) *Chap. i.* 18-20 is also used inadequately.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers (18); but with the precious blood of Christ, as of a lamb without blemish and without spot (19): who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (20).

Vers. 19-20 are cited to prove that "God did, from all eternity, decree to justify all the elect" (xi. 4). Vers. 19-20 are also cited to prove "the mediator between God and man" (viii. 1). Ver. 18 is used to prove that good works are "not such as are devised by men out of blind zeal, or upon any pretence of good intention" (xvi. 1). No further use is made of this wonderful passage, which is like a breath from heaven.

(c) We are not surprised, therefore, that i. 13-17, 21-23, are passed over.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ (13); as obedient children, not fashioning yourselves according to the former lusts in your ignorance (14): but as he which hath called you is holy, so be ye holy in all manner of conversation (15); because it is written, Be ye holy; for I am holy (16). And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (17). . . . "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently (22): being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (23).

2. *The second epistle of Peter* is cited eighteen times.

The apocalypse of Peter in *chap. iii.* 1-14 is cited but once, to prove that "Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity" (xxxiii. 3). But no other use is made of these important verses.

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance (9). But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (10). Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness (11), looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (12) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness (13). Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (14).

3. *The epistle of Jude* is cited nine times.

The finest passage is vers. 20-25.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost (20), keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life (21). And of some have compassion, making a difference (22): and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh (23). Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy (24), to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (25).

Vers. 20-21 are used to prove that Christians "ought to be diligent in stirring up the grace of God that is in them" (xvi. 3), which is true, but is hardly equal to the teaching of the passage. Ver. 23 is used to prove "divers instructions of moral duties" (xix. 3); but it is thrown out of the American list. Ver. 23 is also used to prove the necessity of church censures (xxx. 3). Ver. 24 is used to prove that "the will of man is made perfectly and immutably free to good alone, in the state of glory only" (ix. 5). In other respects the doctrines of the passage are overlooked.

III. *The Confession and James.*

The epistle of James is cited twenty-one times.

(a) The following verses among others are neglected in chap. i. :—

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (5). "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (12). "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (18). "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (27).

(b) *Chap. ii.* 14-26 is the most important passage in James. Vers. 17, 22, 26, are cited to prove that "Faith is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love" (xi. 1). Vers. 18, 22, are cited to prove that "good works are the fruits and evidences of a true and lively faith" (xvi. 2). But this does not adequately present the apostolic doctrine of the passage, and the features in which the doctrine of James differs from the doctrine of Paul.

(c) There are but six citations of the grand religious and ethical precepts of *Chaps. iii.-v.*

IV. *The Confession and John.*

We have here to consider the Apocalypse, the three epistles and the Prologue of the Gospel.

1. *The Apocalypse* is cited twenty-seven times.

(a) *Chap. i.* 5-8 is one of the most important in the book.

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood (5), and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen (6). Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen (7). I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (8).

This passage gives the text of the apocalypse and sets forth the doctrine of the person of the Messiah and of his second advent. It is very strange that it should be neglected. The following verses are also overlooked with their invaluable Christology:—

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last (17): I am he that liveth, and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death” (18).

(b) *Chap. v.* 9-10 gives the new song of the redeemed, which is overlooked by the Confession.

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation (9); and hast made us unto our God kings and priests: and we shall reign on the earth” (10).

(c) *Chap. vi.* 9-11 with its doctrines of the martyrs and of the middle state is neglected.

(d) *Chap. vii.* 11-17, one of the most precious passages, was passed by.

(e) *Chap. xii.* 6, 14 is used to prove that the Catholic Church hath been sometimes more, sometimes less visible (xxv. 4); but this is the only use made of the chapter that describes the ascension of the Messiah, the overthrow of the devil and evil angels, and the joy of the martyrs.

(f) The only use made of xiv. 13 is to prove that prayers are not to be made for the dead (xxi. 4). This is a misinterpretation of the passage:—

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (13).

This verse has important instruction for the doctrine of the middle state that is not used in the Confession.

(g) No use is made of the splendid description of the advent of the King of Kings, the Word of God of *chap. xix.*, with its important Christological features.

(h) No use is made of *chap. xx.*, with its doctrine of the

millennium, binding of Satan, resurrection of the martyrs, and final judgment.

(i) No use is made of the new heaven, new earth, and New Jerusalem of *chaps. xxi.-xxii.* The only citations of these closing chapters are as follows: (1) Vers. 18-19 are cited to prove that all the Biblical books of the Canon "are given by inspiration of God, to be the rule of faith and life" (i. 2), which is certainly more than the passage means.

(2) Ver. 20 is cited to prove that we should be "ever prepared to say, Come, Lord Jesus, come quickly" (xxxiii. 3).

(3) But there is no use whatever of these precious verses 12-17:—

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be (12). I am Alpha and Omega, the beginning and the end, the first and the last (13). Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (14). For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie (15). I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star (16). And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (17).

2. *The first epistle of John* is cited forty-six times, but there are many omissions and misconceptions.

a. *Chap. i. 6-9* presents several points of doctrine.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth (6): but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (7). If we say that we have no sin, we deceive ourselves, and the truth is not in us (8). If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (9).

Vers. 6 and 7 are cited to prove that assurance of grace does not incline men to looseness (xviii. 3). But this is omitted from the American list. Vers. 7, 9, are cited to prove that God doth continue to forgive the sins of those that are justified (xi. 5), but this is reduced to ver. 9 in the American list. Ver. 8 is cited to prove that this corruption of nature during this life doth remain in those that are regenerated (vi. 5), but this is omitted from the American list. Ver. 9 is cited to prove that the man forsaking sin will find mercy (xv. 6). But the walking in the light, fellowship one with another, the cleansing blood of Christ, and cleansing from all unrighteousness, are all neglected.

(b) *Chap. iii.* 1-3 is very precious.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not (1). Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (2). And every man that hath this hope in him purifieth himself, even as he is pure" (3).

Ver. 2 is cited to prove that "the will of man is made perfectly and immutably free to good alone, in *the state of glory only*" (ix. 5). Vers. 2-3 are cited to prove that assurance of grace does not incline men to looseness (xviii. 3). Thus the Westminster divines neglect this splendid passage, and even their citations have been stricken out of the American edition of the Confession.

(c) *Chap. iv.* is a wonderful chapter of *Love*. The heart of it is:—

"He that loveth not knoweth not God; for God is love (8). In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him (9). Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins (10). Beloved, if God so loved us, we ought also to love one another (11). No man

hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us (12). Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit (13). And we have seen and do testify that the Father sent the Son to be the Saviour of the world (14). Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God (15). And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him (16). Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world (17). There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love (18). We love him, because he first loved us" (19).

Vers. 8 and 16 are cited to prove that God is "most loving" (ii. 1); but in the American list ver. 16 is omitted. Ver. 13 is cited to prove that the Christian, "enabled by the Spirit, knows the things which are freely given him of God" (xviii. 3). Ver. 18 is used to prove that Christians "yield obedience unto God, not out of slavish fear" (xx. 1). No further use is made of these divine verses.

3. In the *second epistle of John*, vers. 9-11 are used to prove that "to assert salvation for any of the heathen is very pernicious, and to be detested" (x. 4). Vers. 10-11 are cited twice to prove the lawfulness of both ecclesiastical and civil discipline (xx. 4); but these are omitted from the American list. These citations are all perversions of Scripture.

4. There is no citation from the *third epistle of John*.

5. In the *Prologue of John's Gospel* we notice the neglect of the following passage:—

"In him was life; and the life was the light of men (4). And the light shineth in darkness; and the darkness comprehended it not (5). There was a man sent from God, whose name was John (6). The same came for a witness, to bear witness of the Light, that all men through him might believe (7). He was not that Light, but was sent to bear witness of that Light (8). That was the true Light, which lighteth every man that cometh into the world" (9).

Upon this passage the Quakers built their doctrine of the Light of Redemption shining in all parts of the earth, a doctrine that the Westminster divines could not find here or elsewhere.

V. *The Confession and the Book of Acts.*

The book of Acts contains material from the several different types of apostolic doctrine. We shall not attempt to distinguish them. There are many citations from the book, but there are many striking omissions and misapplications. We can only mention a few of them.

(a) There is no reference in the Confession to the advent of the Divine Spirit on the day of Pentecost, or to any of the Christophanies granted to Peter, Stephen, or Paul.

(b) *Chap. v. 31* is one of the most important verses in the book.

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

It is very strange that it was not cited.

(c) It is noteworthy that *Chap. x. 35* was overlooked.

“But in every nation he that feareth him, and worketh righteousness, is accepted with him.”

(d) One of the grandest sections of Paul’s discourse at Athens is the following (*xvii. 26–29*):—

“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation (26); that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us (27): for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring (28). For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device” (29).

Vers. 26, 28 are cited to prove that God doth "direct, dispose, and govern all creatures, actions, and things" (v. 1). Ver. 26 is cited to prove that our first parents "being the root of all mankind, the guilt of this sin is imputed to all their posterity" (vi. 3). This is all that the Westminster divines could find in this sublime conception of the apostle. He sees that all men are of one blood, the offspring of God, their life and being all in God, who is not far from every one of them, and who may be found by any who will feel after him. It is just this thought of the apostle that the Westminster divines ignored, and that modern Presbyterians desire to put into their Confession of Faith.

VI. *The Confession and Jesus.*

The theology of the Westminster Confession is Pauline in type. The types of Peter, James, and John are neglected. The fundamental type of Christ himself is less used than the epistles to the Romans and 1 Corinthians. We shall call attention to some specimens of the use of proof-texts from the Gospels.

1. *The Gospel of Matthew.*

This gospel is cited 109 times.

(a) *The Sermon on the Mount*, the marrow of the Gospel, is very much neglected by the Confession.

(1) Only one of the Beatitudes is used, and that not for the grace of meekness, but for the blessedness of inheriting the earth which is then given to all the obedient. (xix. 6).

(2) Vers. 13-15 are not used, but ver. 16 is used once. Ver. 17 is used four times; ver. 18, thrice; and ver. 19, once,—all emphasizing the obligation of the law. Thus in this exposition of the relation of law and Gospel the

Westminster divines neglect the Gospel, and emphasize the law. (3) The Saviour's exposition of murder and its deep spiritual application is passed over, and also the law of adultery, except so far as divorce is concerned, in vers. 31-32. The law of the oath is used in vers. 34, 37. The exposition of the *Lex talionis* is used, in part, in vers. 38-39. (4) The grand conclusion of this chapter, vers. 43-48, is entirely neglected.

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy (43). But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (44); that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (45). For if ye love them which love you, what reward have ye? do not even the publicans the same? (46). And if ye salute your brethren only, what do ye more than others? do not even the publicans so? (47). Be ye therefore perfect, even as your Father which is in heaven is perfect" (48).

This section is one of the most sublime in the Bible as to the law of love and Godlike perfection. No system of theology can be complete that omits such doctrines as these.

(5) The laws of almsgiving, prayer, and fasting are used, in part, in *chap. vi.* 2, 5-6, 11-12, 14-16. But the exhortations of vers. 19-24, beginning with, "Lay not up for yourselves treasures upon earth," and closing with, "Ye cannot serve God and mammon," are omitted. The doctrine of Providence in vers. 25-32 is used, in part, in ver. 30 twice, and ver. 32 once.

(6) The last chapter is not used on its Gospel side, but only on its legal side. The only verses used in this chapter are ver. 6 (twice), ver. 22 (twice), and ver. 23 (once). The law against judgment is given in vers. 1-5.

"Judge not, that ye be not judged (1), For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be

measured to you again (2). And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? (3). Or wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? (4). Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (5).

This law Tolstoi regards as one of the greatest revelations of Jesus Christ, and he rightly charges the Christian world with neglecting it. The Westminster divines share in this guilt in their Confession, and yet they use the following precept twice:—

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (6).

The next section, the joy of the Christian world (vers. 7–12), is not used at all.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (7): for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (8). Or what man is there of you, whom if his son ask bread, will he give him a stone? (9). Or if he ask a fish, will he give him a serpent? (10). If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him? (11). Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (12).

Vers. 13–20 are not used, with their exhortation to enter the strait gate, and to fruitfulness in well-doing. In the section, vers. 21–29, only the verses setting forth the rejection of the workers of iniquity are used, but those setting forth the rewards of the pious are not used.

(7) It is well known that these passages of the Sermon on the Mount are for the most part scattered in various places in Luke. It is worthy of note that the passages neglected in Matthew are also neglected in Luke. There

is not a single citation from Luke vi., which gives his version of the Sermon on the Mount.

(b) The second great discourse of Jesus given in Matthew is the commission of the apostles, *chap. x.* Of this, only vers. 28-31 are used.

(c) *Chap. xi.* 27-30 are wonderful verses.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him (27). Come unto me all ye that labour and are heavy laden, and I will give you rest (28). Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls (29). For my yoke is easy, and my burden is light" (30).

They are not used in the Confession.

(d) The parables of the kingdom are given in *Matthew xiii.* Only vers. 12, 19-21, 24-30, 40-42, 47, are used; and this selection shows a preference for the dark side of the kingdom. The good and fruitful seed is ignored. The tares are dwelt upon. The burning of the tares in the fire is twice referred to. No use is made of the doctrine of the kingdom in its planting, and marvellous growth, or that it is the most precious of all things, or of the beatitudes of the righteous. It is quite characteristic that, of the three following verses, they use only vers. 41 and 42.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity (41); and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth (42). Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (43).

(e) In *chap. xvi.* only vers. 18-19 are used. Ver. 19 is used to prove that civil magistrates may not assume the power of the keys of the kingdom of heaven (xxiii. 3), and

to prove that those keys are committed to the church officers appointed by Christ (xxx. 2). Ver. 18 is used to prove that there shall always be a church on earth (xxv. 5). But the Roman Catholic, or indeed any careful exegete, may well question the use of Peter's commission, either as against the civil magistrates, or in favor of ruling elders; and whatever our interpretation of ver. 18 may be, there is something more in it than the Westminster divines found. Moreover, we have a right to complain that they paid no attention to Peter's confession, "Thou art the Christ, the son of the living God" (16), or to the law of cross-bearing in the following verses:—

"If any man will come after me, let him deny himself, and take up his cross, and follow me (24). For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it (25). For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (26). For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (27).

(f) A similar fault may be found with their use of *chap. xviii.* The only portion cited is vers. 15–20. Vers. 15–17 are used to prove the lawfulness of the censures of the church (xx. 4); but this passage is omitted from the American list. Ver. 17 is used to prove that the civil magistrate may not assume the power of the keys (xxiii. 3). This is also omitted from the American list. Vers. 17–18 are used to prove the power of the keys in the hands of church officers (xxx. 2). Ver. 17 is cited to prove the right of excommunication (xxx. 4). Vers. 17–20 are cited to prove the authority of synods and councils (xxxi. 3). This also is omitted in the American list.

It will strike most readers that this is a very strange use of one of the most wonderful chapters in the Bible.

How could the Westminster divines neglect such verses as the following?—

“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (3). “For the Son of man is come to save that which was lost (11). How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? (12). And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray (13). Even so it is not the will of your Father which is in heaven, that one of these little ones should perish” (14).

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? (21). Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven” (22).

Place over against this neglect of these wonderful words of Jesus the citation, no less than five times, of ver. 17, “Let him be unto thee as an heathen man and a publican.” Surely this verse needed to be guarded by ver. 14 that precedes it and ver. 22 that follows it, as well as by the parable of the unmerciful servant that closes the chapter. For often Presbyteries have neglected the precepts of mercy in their exercise of discipline.

2. *The Gospel of Mark.*

This gospel is used but eighteen times in the Confession.

It is well known that the greater portion of Mark is found in Matthew and Luke. But some things are given only by him; as, for instance, (a) the parable of the seed growing secretly, iv. 26–29.

“And he said, So is the kingdom of God, as if a man should cast seed into the ground (26); and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how (27). For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear (28). But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come” (29).

This was overlooked by the Westminster divines.

(b) The doctrine of the blasphemy of the Holy Spirit as an eternal sin, in Mark iii. 29, with its parallel in Luke xii. 10 and Matthew xii. 31-32, "neither in this world, neither in the world to come," is omitted. This is one of the most important passages for the doctrine of the sin against the Holy Spirit and the doctrine of forgiveness. It has an important bearing on the question of forgiveness of sins after death. But it was overlooked in making the Confession.

3. *The Gospel of Luke.*

In the section *chaps. i.-iv.* Luke is used nine times. In the section *v.-ix.* 50 there is but one citation. In the section *ix. 51-xviii. 14*, giving the Perean ministry, the most characteristic section of Luke, there are only thirteen citations. In *xviii. 15-xxiv.* there are eighteen citations.

(a) One of the most characteristic omissions is the story of the *woman that was a sinner, Luke vii. 36-50*, with its lesson of love. The Roman Catholics make much of this passage, and it has always been difficult for Protestants to reconcile it with justification by faith only. But the lesson contained in the following verse must be mastered before the Gospel can be understood in its completeness. "Wherefore I say unto thee, Her sins which are many are forgiven; for she loved much: but to whom little is forgiven, the same loveth little" (47).

We shall now call attention to the great central section of Luke.

(b) The story of the *good Samaritan*, in *x. 30-37*, and of *Martha and Mary*, *x. 38-42*, are both ignored.

(c) The parable of the *friend at midnight*, *xi. 5-13*, is neglected, with its wonderful lesson: "How much more shall your heavenly Father give the Holy Spirit to them that ask him" (13).

(d) The parable of the *rich fool*, in xii. 15-21, is omitted.

(e) The parable of the *great supper*, in xiv. 15-24, is neglected.

(f) The Westminster Confession is altogether unconscious of the stories of the *lost sheep*, the *lost piece of silver*, and the *prodigal son*, of chap. xv.

(g) The story of *Dives and Lazarus* alone is used in chap. xvi. Vers. 29 and 31 are used to prove the inspiration of the Scriptures (i. 2). But these are left out of the American list. Vers. 25-26 are used to prove that "prayer is not to be made for the dead" (xxi. 4). But these verses do not prove that doctrine, and are improperly cited. Vers. 23-24 are used to prove that the wicked are cast into hell at death (xxxii. 1). No other use is made of this passage for the doctrine of the middle state.

(h) One of the most important passages of the Gospels for the doctrine of the kingdom is xvii. 20-37, and yet there is not a citation from it.

(i) The story of the *unjust judge* and of the *Pharisee and the Publican* (chap. xviii.) are passed by.

It is thus manifest that the greater part of the most evangelical passages in Luke and the most wonderful words of Jesus have nothing to correspond with them in our Confession of Faith.

4. *The Gospel of John.*

This gospel is cited eighty times.

(a) It is quite remarkable that the Westminster divines should neglect the words of the Baptist as given in i. 29 and 36, "Behold the Lamb of God, that taketh away the sins of the world."

(b) But little of chap. iii. is used. Vers. 3, 5, 8, are cited to prove that "elect infants are regenerated by the Spirit, who worketh when, and where, and how he pleaseth"

(x. 3), but certainly there is no hint of elect infants in the words of Jesus. The American list omits vers. 3 and 5, which the Westminster divines used to prove the necessity of regeneration. But these verses connect water with the Spirit, and nothing is said of water in x. 3. Vers. 5 and 8 are used to prove that "the efficacy of baptism is not tied to that moment of time wherein it is administered" (xxviii. 6). How these texts prove that, it is difficult to see. It is well known that a large portion of Christians think that they prove the reverse of that proposition. Thus not one of these citations is legitimate. No proper use is made of the doctrine of the kingdom or the doctrine of regeneration as here set forth by Jesus. The wonderful passage from vers. 13-21 is ignored.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven (13). And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (14): that whosoever believeth on him should not perish, but have eternal life (15). For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (16). For God sent not his Son into the world to condemn the world; but that the world through him might be saved (17). He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God (18). And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil (19). For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved (20). But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (21).

It is true that ver. 16 is used to prove that God "freely offered unto *sinner*s life and salvation by Jesus Christ, requiring of them faith in him that they might be saved" (vii. 3). But here the breadth of the doctrine is diminished by the substitution of *sinner*s for *world*, and then still fur-

ther by the qualifying clause, "and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe." This verse is also cited to prove that the "only begotten Son is mediator between God and man" (viii. 1). These are the only uses that are made of this verse and of this section. These verses set forth the wonders of God's love in the redemption of the world, by faith in his only begotten Son; but the Westminster divines did not grasp it.

(c) *Chap. v.* 1-29 sets forth the doctrine of the life of God as welling up through the Son for the purpose of bestowing eternal life on men. The only verses cited from this section are vers. 22, 23, 25-29. Vers. 22 and 27 are used to prove that the Father hath put all power and judgment into the hand of the Son (viii. 3) and (xxxiii. 1). Ver. 23 is cited to teach that religious worship should be given to God the Son (xxi. 2). Ver. 25 is cited to prove the quickening of the Holy Spirit in effectual calling (x. 2), which is certainly a misuse of the passage. Ver. 26 is used to prove that God hath all life in himself (ii. 2). Vers. 28-29 are used to prove the universal resurrection (xxxii. 3). But the great doctrines of the chapter, that "the Son quickeneth whom he will" (21), and "he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (24), are overlooked.

(d) *Chap. vi.* is in some respects the most important in the Gospel, setting forth Jesus as the bread of life from heaven, as the living water to satisfy the thirst of men, and as the sacrificial victim, whose flesh and blood are for the life and nourishment of men, and that the words of Jesus are spirit and life. All these vastly important doctrines are ignored, and the only citations from the chapter are the following:—

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (37 used thrice). "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (39).

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (44 used thrice).

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (45 used three times).

"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him" (64 used twice).

"And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father" (65 used thrice).

"From that time many of his disciples went back, and walked no more with him" (66).

It is amazing that the Westminster divines should use in a public Confession these hard passages nine times, and the loving passages not *at all*.

(e) There is no use of the story of *the man born blind* in *chap. ix.*

(f) There is no use of the story of *the resurrection of Lazarus* in *chap. xi.*

(g) There is no use of *chap. xii.* It is very remarkable that the following section should have been ignored:—

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour (27). Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again (28). The people therefore, that stood by, and heard it, said that it thundered: others said, an angel spake to him (29). Jesus answered and said, This voice came not because of me, but for your sakes (30). Now is the judgment of this world: Now shall the prince of this world be cast out (31). And I, if I be lifted up from the earth, will draw all men unto me (32). This he said, signifying what death he should die (33). The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who

is this Son of man? (34). Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth (35). While ye have light, believe in the light, that ye may be the children of light " (36).

(h) The neglect, the misuse, and the abuse of the last discourse of Jesus, *chaps. xiii.-xvii.*, in the Confession of Faith, are so great that we have not the time or patience to discuss them.

The most characteristic features of the Gospel of John are overlooked in the Westminster Confession of Faith.

VII. *The Confession and the Psalter.*

A study of the proof-texts from the Old Testament reveals a worse state of affairs. I shall briefly refer to the citations from the Psalter. There are 102 citations from the Pentateuch, 64 from the other historical books, 98 from the Psalter, 55 from the other poetical books, and 112 from the Prophets, making 431 from the entire Old Testament against 667 from the Pauline epistles, and 495 from the rest of the New Testament. Judges, Jonah, Obadaiah, Habakkuk, and Zephaniah are not used at all; Ruth, Nahum, and Haggai but once each; Numbers, Esther, Lamentations, Joel, and Zechariah but twice each; and many of the most important passages for the Being and Attributes of God, the doctrine of Creation, the doctrine of Redemption, and the Middle State, are overlooked and neglected.

1. The Psalter is cited many times, but without any comprehensive study of its theology.

(a) It seems almost incredible that the doctrine of the Being and Attributes of God should be neglected in Pss. xxxvi. 5-9, lxxxv., lxxxix. 1-18, ciii. (used only in ver. 13), cxxxix.

(b) We are not surprised that the doctrine of the Creation is so inadequate in the Confession, when we see that there has been no use made of Pss. viii. and civ. (used only in ver. 24).

(c) The following choice Psalms, familiar in the devotions of Christendom, are not used at all: Pss. i., iii., xi., xx., xxi., xxiii., xxv., xxvii., xlii., xliii., xlvi., xlviii., lxiii., lxvii., lxviii., lxix., lxxx., lxxxiv., lxxxvii., xci., xcv.-xcix., cxviii., cxxxvi., cxlviii.

(d) The doctrine of the Future Life is overlooked in Pss. xvi., xvii., xlix.

(e) The only portions of the fifteen Pilgrim Psalms that are used are: cxxii. 9, cxxx. 3-4, cxxxii. 2-5.

The comparison makes it clear that the doctrine of the Psalter is not in the Confession.

Our study of the proof-texts of the Westminster Confession makes it evident that the Confession and the Scriptures are not in agreement. The principal fault of the Confession is its omissions. The faults that have been made in the misuse and abuse of the proof-texts may be overcome by removing those texts and substituting others in their place. If such cannot be found to prove the statements of the Confession, then let the statements that cannot be sustained by Scripture be blotted out. Revision is practicable at all these points. But it will be clear to any one who has followed this study that there are so many omissions of important doctrines of Holy Scripture, that there is such a disproportionate use of the darker and gloomier side of the Bible, and such a neglect of the brighter and more gracious side, and that there is such a difference between the Confession and the preaching of the pulpit and the reading of the Bible in our homes, that something more than revision will be required to meet the

necessities of the case, and that we must set our faces towards a new creed as the only adequate solution of the difficulties of the situation.

My beloved teacher in Systematic Theology, the late Henry B. Smith, gave the key-note to the Revision movement when he said: "What Reformed Theology has got to do is to Christologize predestination and decrees; regeneration and sanctification; the doctrine of the church; and the whole of eschatology." * The reader of this paper sees that Henry B. Smith is right. It is just in the field of Christology that the Westminster Confession is sadly defective. The Presbyterian Church — yes, the Christian world — demands a creed that shall give expression to the words of Jesus, and the teachings of Peter, James, and John. The great apostle to the Gentiles will not be ignored; but Presbyterianism has advanced from the earlier Paulinism to the later, and is no longer content to sacrifice the richer doctrine of his later epistles for the less mature doctrine of his earlier writings.

* *Presbyterian Review*, 1884, p. 562.

IX.

A NEW CREED.

BY THE REV. CHARLES L. THOMPSON, D.D.

THE Presbyterian Church is asserting again the right which Presbyterians have always been swift to maintain ; viz. the right to sit in judgment on any human declaration and bring it to the bar of "the law and the testimony." It will be a sad day when that right is seriously resisted. In defence of it, Presbyterians have been willing to die. There is only one sacred book. All councils and assemblies have erred. It is of the very genius of our church to hold them to account. The right of the examination of our standards for purposes of revision or restatement is not a new claim. It belongs to us by right of all our history.

Let it be granted there should be no examination of standards without good reason. It is believed by very many that such a reason does exist. That reason may be broadly expressed thus : The Confession of Faith no longer adequately expresses the faith of our church. There is no other explanation of the broad debate in the midst of which we find ourselves. It is the same conviction that for the past ten years, and more, has been agitating the mind and directing the action of the United Presbyterian Church of Scotland, the Free Church of Scotland, the Established Church of Scotland, and the Presbyterian Church of England. This conviction is partly due to a change of position.

Every creed gets some color from its atmosphere. Every intellectual atmosphere has refracting power. We look back to the discussions of the Westminster Assembly, and while we see the general outlines of truth as they saw them, the refraction of the centuries has thrown those truths somewhat out of line and position. The battle front of that day is not the battle front of this day. They were called upon to enthrone and defend the sovereignty of God against the sovereignty of the Pope and the divine right of kings. The points for stress and emphasis now are, first, the existence of God as against an infidelity that denies Him, and secondly, the goodness and love of God as against a science that admits into its estimate of nature only an implacable law, whether that law be personal in God or impersonal in nature. We need not try to say the sovereignty of God. We cannot say it louder than nature says it. We need to say that sovereignty is wise, good, and loving.

Again, it is not only a change of emphasis that is needed. The debate is not due entirely to a change of position. Refraction breaking the line of vision does not account for the whole of it. There are some theological changes. Many are not satisfied with some expressions of the Confession of Faith; not because they are obscure or doubtful; not because their grammar or rhetoric could be improved; not because changes of time have wrought changes in the meaning or force of language. There is a good deal of disbelief of the plain and historic meaning of some of the passages. For example, there is no quarrel about divine sovereignty, general or in election. But when that sovereignty is pushed into the philosophic inferences of the third chapter in which the Confession goes on to give the reasons in God's mind for His sovereignty in election, then there is a pretty wide dissent. So also "elect

infants." The best that can be said about that phrase is that it needs a commentary wherever it goes. The worst that can be said about it is that, historically considered, it states clearly enough the minds of many, perhaps a majority, of the Westminster Assembly; that they used the phrase intelligently, that they were not playing Delphic oracle with posterity, — they said "elect infants" because they believed some infants dying in infancy were not elect and were not saved.

Again, the church no longer believes with the Westminster divines in regard to the salvability of the heathen. We have very little divine light given us regarding the future of the heathen. For that reason we are no longer willing to speak dogmatically on the subject.

There are very many other points in which some ministers and laymen would like to see some modifications of our standards. It is true, the strongest objection is to a few points. But in a small committee, examining a few weeks ago the Confession of Faith with reference to revision, there were over thirty points, affecting nearly every chapter, which were pointed out for revision. This number is likely to increase.

Another desire for revision or new statement arises from what may be called the negative defects of the Confession. It is said the love of God, the free offer of salvation, and the duty of the church to preach the Gospel to every creature are present in the Confession rather by inference than by direct and emphatic expression. These ideas, it is claimed, should be inserted somewhere. Those who have looked for places where these various expressions could be logically inserted have found some difficulty. The Confession is tremendously compact. It is not easy at any point to break the connection and insert other or kindred ideas without the break becoming apparent and interrupting the continuity and force of the statements.

It is manifest revision does present some difficulties. They are not, however, those which anti-revisionists usually find. Thus it is said, our Confession was formed at a great heat, by men of great ability, and is so welded that it cannot be improved. We are told the temper of the times is not right for readjusting doctrinal statements, and whatever the Westminster divines may have failed in, there is no hope that divines of to-day can succeed in. The Westminster divines were undoubtedly justly eminent for scholarship and devotion ; but the world is not going backward in the matter of Biblical learning. On the score of scholarship, we are quite as competent to put our faith into clear and intelligent expression as have been the divines of any past age. And then, the fires of fierce debate in which our Confession was welded, though excellent for giving logical form to a symbol, may not be the most conducive to that calm, broad view which best discloses the true proportions of faith.

The difficulties of revision are not then those that belong to our theological position. We know what we believe, and are quite competent to say it.

The real difficulties in the case are just two. First, the difficulty of revising our standards till they shall exactly express the present faith of the church, and at the same time keeping those standards in their integrity. By this it is not affirmed that the present demand for revision necessarily implies any radical changes of doctrine. But even those changes already proposed, and on which there is most general agreement, would so change the Confession that it would cease to be the precise historic symbol of our faith, revered on account of the share it had in shaping the theological thinking of the past two centuries. Thus the third chapter if recast, as demanded by some of our Presbyteries, would no longer be the chapter framed by the

Westminster divines, and that underlies the theology of Edwards and others. As revised, it doubtless would better express the faith of the church now, but we would by so much cut loose historically from the past. It would be like phonetic spelling in its effect on our literature. We would be sundered from the roots of theological thinking. Why should we lose those roots any more than those that are in the other historic creeds all the way back to the apostles?

The second difficulty connected with revision is in the prolonged theological ferment in which it would be likely to keep us. A few changes in a few chapters could easily and promptly be made. But as I have intimated, the demand for revision is one that steadily increases in area. There is scarce a chapter that has escaped criticism and suggestion for revision. If revision were for the present confined to the third and tenth chapters, since that very effort to revise those chapters assumes that we are trying to bring our Confession into exact line with our present thinking, it would let loose upon the church an increasing debate and keep us in indefinite agitation. For notice the assumption of revision is that the Confession must square to our thought. That canon of criticism admitted will tend to make us intolerant of many expressions which we have heretofore quietly carried on account of their historic truth, but which under the idea underlying revision we would be willing to carry no longer. The result would be a perpetual tinkering process. How many years would it take under that process to destroy the historic identity of the standards?

For the reasons now given it seems wise to a good many who are anxious that something should be done, that that something should take the form of a new statement, the relation of which to our standards should not be supplant-

ing, but supplemental and explanatory. Those who are opposed to revision are, for the most part, opposed also to a new creed. Dr. Warfield, in a recent article, declares the demand for a new statement to be revolutionary. Revision in his mind means a doctrinal revolution. A new creed means an ecclesiastical revolution. He finds in it, by a logic one cannot follow, an attack upon our denominational existence. It can be a revolutionary attack on our denominational integrity only on two assumptions, which are utterly groundless, and have again and again been repudiated by those who favor a consensus creed. The first is, that the new creed shall wholly take the place of standards; that neither the Confession of Faith nor the Larger or Shorter Catechism shall have any authoritative standing in our church; that they shall all be relegated to the garret of theological lumber. The Presbytery of New York has guarded itself against the imputation of any such design as strenuously as language can do it. But Dr. Warfield objects that such must logically be the result. No matter what the avowed purpose of the new creed, its effect will be to take the place of the standards. This argument is a boomerang. It argues strongly against the vitality and power of our standards. We do not think so poorly of them as to believe that, if a compendium of their doctrine is put before the church for practical use, they will at once sink out of sight. They will not have less vitality because we have accompanied them with a brief statement of the sense in which we hold them, — but more : I believe they will spring into new life and power.

The second assumption underlying the absurd idea that a new creed is revolutionary and threatens our denominational existence, is the utterly baseless one, that no distinctive Calvinistic doctrine can or will be put into the brief creed. Those who think our denominational existence

depends on our doctrines being extended to all the philosophical ramifications of extreme Calvinism may find some ground for their fears in the necessary limitations of a briefer creed. It is to be hoped their number is small, that there are not many who believe that our denominational integrity depends on the logical or illogical inferences of the various sections of the third chapter. It is to be hoped the doctrine of reprobation, for example, is not an integral and essential part of our system, and that we can be sound Calvinists without pronouncing dogmatically, not only on the divine decrees, but also on the motives which moved God to do as He has done.

There is, if I mistake not, some danger to the harmony of our church in pressing unduly the view Dr. Warfield takes of the revolutionary character of a new creed. If representative theologians among us take the position that we cannot keep our denominational life without carrying with us all the deductions of our Confession ; if, in a word, to be a Calvinistic body we must be a hyper-Calvinistic body, — there will be a strong disposition to say, This is a yoke we are not able to bear. Our existence as a denomination never has depended on the Supra-Lapsarian implications of the Confession, and does not now so depend. We would be sound Calvinists, historic and actual, if we asserted God's sovereignty in election and struck out every other section of the third chapter of the Confession.

Others are opposed to the new creed, or are in doubt as to its utility, on grounds less radical. They fear that in some way it will militate against the Confession, and will ultimately displace it. The friends of a new creed have been careful to disavow any purpose to have it interfere with the integrity or vitality of our standards.

They have no wish to supplant the standards — only to supplement and explain. Indeed, some who favor a new

statement of doctrine are moved rather by their love of the Confession, and their unwillingness to see it mutilated by revision.

It may still be said, however, — no matter what the purposes or desires of the advocates of a new creed may be, — this purpose or desire cannot avert the inevitable tendency, and that the adoption of a new creed will necessarily tend to retire the old one. In reply, it is to be said: If the new statement were a new system of doctrine, this would follow. For the theological change which created the new system would necessarily push aside the old one. But such a result is not to be apprehended, if, as is proposed, the new creed simply reaffirms in briefer forms the doctrines of our standards. Such reaffirmation, after thorough and fearless discussion of the cardinal doctrines of our system, would give them additional vitality and power. People now may say we are living on an inherited system that has been put into no recent crucible of criticism. They would not be able to say it, if, after the keenest fire of the theological criticism of to-day, our standards, as to all essential characteristics, were again affirmed. Nor would this happy result be in the slightest jeopardized, if the new creed should lay less emphasis on the secret counsels of the Divine Will, and more emphasis on the declared love of God for all mankind. The compendium of a constitution never retires it. If justly drawn, it increases its power. The fact is, that underneath all these expressed fears that a new statement would operate disastrously on our present standards, is the implication that friends of the new creed are trying to bring the Trojan horse within our walls; that, however their language may be guarded, they favor a creed without distinctive doctrinal character. This has been so often disavowed, that the disavowal need not be repeated. The character of some

of these men, however, as sound theologians and upright Christians, should make the disavowal unnecessary.

A few words on the advantages of such a creed may properly close this paper.

1st, It is an irenic measure. Something is going to be done. It may be taken as settled that the church will require some sort of change; that change will be either by revision, slight or more thorough, by a supplementary declaration, or by a new creed. I have alluded to the difficulties that beset revision. If slight revision of a few phrases be agreed upon, there will still be a demand for a compact statement of our doctrine that can be used in our churches, and readily comprehended by those who may desire to know the principal points of our doctrine. Those who are opposed to revision can accept a new creed because the Confession will be left intact. Those who are in favor of revision may find in the new creed the relief they seek. If they feel that the Confession is deficient in its declaration of the love of God, the needed emphasis can be given in the new creed, an emphasis to which the most strenuous opponent of revision would find it hard to object.

2d, Such a creed will be in line with the theological tendencies of the day, and will put us distinctly in harmony with other Reformed churches. We will be in touch with the apostolic age, whose sharp, short creed carried the Gospel to Europe, and in three centuries established it on the throne of the Cæsars. We will be in line with evangelical Christianity the world around, which more and more is finding its way back to the simplicity of apostolic ideas for the conversion of the world. We will keep our theological armory and treasures; but when we go into the field, we will go in light, marching order, with a creed that can be easily handled, and can flash everywhither for the defence and victory of the truth. We will keep our

"impedimenta" in our theological camps. We do not want them around our feet when we march.

A creed thus framed, if possible by co-operation with all branches of the Presbyterian Church, a creed not of new doctrines, but of "the old doctrines, made in the light and in the spirit of our present Christian activities, of our high privileges, and our large obligations," — a creed somewhat after the pattern of the excellent creed of our English brethren, — would infuse new vitality into our theology, would promote closer fellowship among our churches, and by the blessing of God would help us on to greater victories than we have ever known.

APPENDIX.

TABLE OF PROOF-TEXTS OF THE WESTMINSTER CONFESSION OF FAITH.

THIS table of proof-texts has been prepared from the original edition of the Westminster Confession with proof-texts published by order of Parliament, April 29, 1647, a copy of which is in the McAlpin collection of the library of the Union Theological Seminary, New York. This edition has been compared with the second edition published, London, 1658, with a recommendation of the London ministers. The few printer's mistakes in the one have been corrected from the other. The proof-texts in the American edition are based upon the original edition, but with many omissions and fewer additions. These changes have not been noted in these tables, because our aim is to show the use made of the Scripture by the authors of the Confession. The chapters and sections of the Confession where the citations are made are in parentheses. The other numbers are those of the chapters and verses of the Bible. Where no verses are given, the entire chapter was cited.

With this table in hand, the reader may open the Bible and see for himself what passages have been used by the Westminster divines and what passages have been neglected. Unless we greatly mistake, he will find that his favorite passages have not been cited in the Confession. The texts that are familiar to him in sermons and prayer-meetings and in the devotions of the family, are in the Bible, but are not in the Confession. He may also turn to the chapters and sections of the Confession given in the tables, and in a moment learn exactly what use was made of any passage of Scripture by the Westminster divines.

THE OLD TESTAMENT.

GENESIS.

(48 Citations.)

Chapter

- I. (iv. 1); 2 (iv. 1); 26 (iv. 2, ix. 2); 26, 27 (xix. 1);
26, 28 (iv. 2); 27 (iv. 2); 27, 28 (vi. 3).
- II. 2, 3 (xxi. 7); 7 (iv. 2); 16, 17 (vi. 3, ix. 2); 17 (iv.
2, vi. 2, vii. 2, xix. 1); 18 (xxiv. 2); 24 (xxiv. 1).
- III. 6 (iv. 2, ix. 2); 6-8 (vi. 2); 8-11, 23 (iv. 2); 13
(vi. 1); 15 (vii. 3, viii. 6, xxv. 2); 19 (xxxii. 1).
- IV. 5 (xvi. 7); 4 (xvi. 6). Chap. V. 3 (vi. 3).
- VI. 5 (vi. 2, vi. 4). Chap. VIII. 21 (vi. 4); 22 (v. 2).
- XVII. 1 (ii. 1); 7 (xxv. 2); 7, 9 (xxviii. 4); 7, 10 (xxvii.
1); 10 (xxvii. 2).
- XVIII. 27 (xxi. 3).
- XXIV. 2, 3, 5, 6, 8, 9 (xxii. 3); 57, 58 (xxiv. 3).
- XXVIII. 20-22 (xxii. 6).
- XXXIV. 14 (xxiv. 3, xxvii. 1).
- XLV. 7 (v. 1). Chap. XLIX. 10 (xix. 4).
- L. 20 (v. 4).

EXODUS.

(24 Citations.)

- III. 14 (ii. 1). Chap. IV. 24-26 (xxviii. 5).
- VII. 3 (v. 6). Chap. VIII. 15, 32 (v. 6).
- XII. 48 (xxvii. 1).
- XVI. 23, 25, 26, 29, 30 (xxi. 8).
- XX. 4-6 (xxi. 1); 7 (xxii. 1, 2, 3); 8 (xxi. 8); 8, 10
(xxi. 7); 8, 10, 11 (xxi. 7); 15 (xxvi. 3).
- XXI. (xix. 4); 13 (v. 2).
- XXII. 1-29 (xix. 4); 7-11 (xxii. 3).
- XXVIII. 38 (xvi. 6). Chap. XXXI. 15-17 (xxi. 8).
- XXXIV. 1 (xix. 2); 6, 7 (ii. 1); 7 (ii. 1); 16 (xxiv. 3).

LEVITICUS.

(6 Citations.)

Chapter

XVIII. (xxiv. 4) ; 24-28 (xxiv. 4).

XIX. 12 (xxii. 1). Chap. XX. 19-21 (xxiv. 4).

XXIV. 16 (xxiii. 3). Chap. XXVI. 1, 10, 14 (xix 6.).

NUMBERS.

V. 19, 21 (xxii. 3). Chap. XXX. 5, 8, 12, 13 (xxii. 7).

DEUTERONOMY.

(22 Citations.)

II. 30 (v. 6). Chap. IV. 15-20 (xxi. 1) ; 15, 16 (ii. 1).

V. 32 (xix. 2).

VI. 4 (ii. 1) ; 6, 7 (xxi. 6) ; 13 (xxi. 5, xxii. 2).

VII. 3, 4 (xxiv. 3). Chap. X. 4 (xix. 2) ; 20 (xxii. 1).

XII. 32 (xxi. 1).

XIII. 5, 6, 12 (xxiii. 3) ; 6-12 (xx. 4).

XIX. 5 (v. 2). Chap. XXIII. 21-23 (xxii. 6).

XXIV. 1-4 (xxiv. 6).

XXIX. 4 (v. 6) ; 19 (xviii. 1) ; 29 (iii. 8).

XXX. 6 (x. 1) ; 19 (ix. 1).

JOSHUA.

VII. 19 (xv. 6). Chap. IX. 18, 19 (xxii. 4).

XXIV. 14 (xxi. 1).

RUTH.

IV. 12 (xxi. 4).

I. SAMUEL.

(15 Citations from the Books of Samuel.)

I. 11 (xxii. 6). Chap. II. 25 (vii. 1).

XV. 21-23 (xvi. 1). Chap. XXIII. 11, 12 (iii. 2).

XXV. 22, 32-34 (xxii. 4).

II. SAMUEL.

VI. 18, 20 (xxi. 6). Chap. VII. 29 (xxi. 4).

XI. 27 (xvii. 3).

XII. 14 (xvii. 3) ; 21-23 (xxi. 4).

XVI. 10 (v. 4). Chap. XXI. 1 (xxii. 4).

XXIII. 3 (xxiii. 2). Chap. XXIV. 1 (v. 4, 5).

I. KINGS.

(15 Citations from the Books of Kings.)

Chapter

- II. 35 (xxiii. 4). Chap. VIII. 27 (ii. 1) ; 31 (xxii. 2).
 XI. 4 (xxiv. 3). Chap. XXI. 27, 29 (xvi. 7).
 XXII. 22, 23 (v. 4) ; 28, 34 (v. 2).

II. KINGS.

- VI. 6 (v. 3). Chap. VIII. 12, 13 (v. 6).
 X. 30, 31 (xvi. 7). Chap. XVIII. 4 (xxiii. 3).
 XIX. 28 (v. 4).
 XXIII. 1-26 (xxiii. 3) ; 5, 6, 9, 20, 21 (xx. 4) ; 25 (xv. 2).

I. CHRONICLES.

(There are 28 Citations from Chronicles, Ezra, and Nehemiah.)

- X. 4, 13, 14 (v. 4). Chap. XIII. 1-9 (xxiii. 3).
 XXI. 1 (v. 4).

II. CHRONICLES.

- VI. 22, 23 (xxii. 1).
 XV. 12, 13 (xxiii. 3) ; 12, 13, 16 (xx. 4).
 XIX. 8-11 (xxiii. 3, xxxi. 2).
 XXVI. 18 (xxiii. 3).
 XXIX. (xxiii. 3, xxxi. 2). Chap. XXX. (xxiii. 3, xxxi. 2).
 XXXII. 25, 26, 31 (v. 5).
 XXXIV. 33 (xx. 4, xxiii. 3).

EZRA.

- VII. 23-28 (xx. 4, xxiii. 3).
 IX. 13, 14 (xix. 6). Chap. X. 5 (xxii. 2).

NEHEMIAH.

- V. 12 (xxii. 3). Chap. IX. 32, 33 (ii. 1).
 X. 29 (xxi. 5).
 XIII. 15, 17, 21, 22, 25, 30 (xx. 4) ; 15-22 (xxi. 8) ; 22 (xvi. 4) ; 25 (xxii. 2) ; 25-27 (xxiv. 3).

ESTHER.

Chapter

IV. 16 (xxi. 5). Chap. IX. 22 (xxi. 5).

JOB.

(25 Citations.)

- I. 5 (xxi. 6). Chap. VIII. 13, 14 (xviii. 1).
 IX. 2, 3 (xvi. 4); 20 (xvi. 6); 32, 33 (vii. 1).
 XI. 7, 8, 9 (ii. 1). Chap. XIII. 15 (xviii. 4).
 XIV. 4 (vi. 3). Chap. XV. 14 (vi. 3).
 XIX. 26, 27 (xxxii. 2). Chap. XXI. 14, 15, (xvi. 7).
 XXII. 2, 3 (ii. 2, vii. 1, xvi. 5).
 XXVI. 13 (iv. 2); 14 (ii. 1).
 XXVIII. 28 (xix. 1). Chap. XXXIII. 4 (iv. 2).
 XXXIV. 10 (v. 3). Chap. XXXV. 7, 8 (vii. 1, xvi. 5).
 XXXVIII. (v. 1). Chap. XXXIX. (v. 1).
 XL. (v. 1). Chap. XLI. (v. 1).

PSALMS.

(98 Citations.)

Psalms

- II. 6 (viii. 1); 8 (xxv. 2); 10-12 (xxiii. 2).
 IV. 6, 7 (xviii. 3). Ps. V. 5, 6 (ii. 1).
 XIV. 4 (xvi. 7). Ps. XV. 4 (xxii. 4).
 XVI. 2 (xvi. 5). Ps. XVIII. 3 (xxi. 1).
 XIX. 1-3 (i. 1); 11 (xix. 6); 13 (xv. 5).
 XXII. 1 (xviii. 4); 30 (viii. 1). Ps. XXIV. 4 (xxii. 4).
 XXXI. 22 (xviii. 4); 23 (xxi. 1).
 XXXII. 1 (vii. 6); 3, 4 (xvii. 3); 5 (xi. 5); 5, 6 (xv. 6).
 XXXIII. 5, 6 (iv. 1); 10, 11 (v. 1).
 XXXIV. 12-16 (xix. 6). Ps. XXXVI. 3 (xvi. 7).
 XXXVII. 11 (xix. 6). Ps. XL. 7, 8 (viii. 4).
 XLV. 7 (viii. 3, xxvi. 3). Ps. XLVII. 7 (xxi. 3).
 L. 14 (xxii. 6); 21 (v. 4).
 LI. Title (xvii. 3); 4 (xv. 2); 4, 5, 7, 9, 14 (xv. 6); 5 (vi. 3); 7-12 (xi. 5); 8 (xvii. 3); 8, 10, 12 (xvii. 3); 8, 12 (xviii. 4); 8, 12, 14 (xviii. 4); 14 (xvii. 3); the whole Psalm (xv. 6).
 LXI. 8 (xxii. 5). Ps. LXII. 8 (xxi. 1).

Psalms

- LXV. 2 (xxi. 3). Ps. LXVI. 13, 14 (xxii. 5, 6).
 LXXII. 17 (xxv. 5).
 LXXIII. 15 (xviii. 4) ; the whole Psalm (v. 5).
 LXXVI. 10 (v. 4) ; 11 (xxii. 6).
 LXXVII. 1-10 (xviii. 4) ; 1-12 (v. 5, xviii. 3).
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 LXXXVIII. The whole Psalm (xviii. 3, 4 [twice]).
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 XC. 2 (ii. 1). Ps. XCIV. 8-11 (v. 1).
 C. 2, 3 (vii. 1). Ps. CII. 28 (xxv. 5).
 CIII. 13 (xii. 1). Ps. CIV. 24 (iv. 1, v. 1).
 CVII. The whole Psalm (xxi. 5).
 CX. 1 (viii. 8) ; 3 (x. 1). Ps. CXIII. 5, 6 (vii. 1).
 CXV. 3 (ii. 1). Ps. CXVI. 12, 13 (xvi. 2).
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 CXXXII. 2-5 (xxii. 6). Ps. CXXXV. 6 (v. 1).
 CXLIII. 2 (xvi. 5, 6).
 CXLV. 3 (ii. 1) ; 7 (v. 1) ; 17 (ii. 2, v. 1).
 CXLVII. 5 (ii. 2).

PROVERBS.

(13 Citations.)

Chapter

- I. 20, 21, 24 (xxi. 6). Chap. II. 17 (xxiv. 1).
 VIII. 15, 16 (xxiii. 2) ; 34 (xxi. 6).
 XI. 14 (xxxi. 2). Chap. XIV. 26 (xii. 1).
 XV. 3 (v. 1). Chap. XVI. 4 (ii. 1, iii. 3) ; 33 (iii. 1).
 XX. 9 (vi. 5) ; Chap. XXII. 19-21 (i. 1).
 XXVIII. 13 (xv. 6).

ECCLESIASTES.

(12 Citations.)

- V. 1, 2 (xxi. 3) ; 4, 5 (xxi. 5) ; 4-6 (xxii. 5).
 VII. 20 (vi. 5) ; 29 (iv. 2 [twice], vi. 2, ix. 2, xix. 1).
 XII. 7 (iv. 2, xxxii. 1) ; 14 (xxxiii. 1).

SONG OF SONGS.

Chapter

- I. 4 (x. 1). Chap. V. 2, 3, 4, 6 (xvii. 3); 2, 3, 6 (xviii. 4).

LAMENTATIONS.

- III. 31 (xii. 1); 39 (vi. 6).

ISAIAH.

(48 Citations.)

- I. 12 (xvi. 7); 16, 18 (xv. 4).
 II. 3 (xxvi. 2). Chap. VI. 3 (ii. 1); 9, 10 (v. 6).
 VIII. 14 (v. 6); 19, 20 (i. 1); 20 (i. 8, xx. 2).
 IX. 6, 7 (xxx. 1); 7 (xxv. 2).
 X. 6, 7 (v. 2); 6, 7, 12 (v. 4).
 XIX. 21 (xxi. 5, xxii. 5). Chap. XXIX. 13 (xvi. 1).
 XXX. 22 (xv. 2). Chap. XL. 13-17 (vii. 1).
 XLII. 1 (viii. 1); 6 (vii. 3); 8 (xxvi. 3).
 XLIII. 3-5, 14 (v. 7).
 XLIX. 23 (xx. 4, xxiii. 3, xxxi. 2).
 L. 10 (xviii. 3, 4, [twice]).
 LIII. 4-6, 10-12 (xi. 3); 10 (viii. 1).
 LIV. 7-10 (xviii. 4).
 LV. 4, 5 (viii. 1); 7 (xv. 4); 10, 11 (v. 3).
 LVI. 2, 4, 6, 7 (xxi. 7); 7 (xxi. 6).
 LVIII. 13 (xxi. 8 [twice]). Chap. LIX. 21 (i. 5, xxv. 3).
 LXIII. 14 (v. 1); 17 (xvii. 3).
 LXIV. 5, 7, 9 (xvii. 3); 6 (xvi. 5); 7 (xvi. 3).
 LXV. 16 (xxii. 2). Chap. LXVI. 2 (xiv. 2, xxi. 5).

JEREMIAH.

(20 Citations.)

- IV. 2 (xxii. 3, 4). Chap. V. 7 (xxii. 2).
 VIII. 9 (xx. 2).
 X. 7 (xxi. 1); 10 (ii. 1); 12 (iv. 1); 25 (xxi. 6).
 XIV. 9 (xii. 1). Chap. XVII. 9 (vi. 2).
 XXIII. 6 (xi. 1); 23, 24 (ii. 1).
 XXXI. 3 (xvii. 2); 18, 19 (xv. 2); 33 (xix. 7); 33, 34 (vii. 6); 35 (v. 2).
 XXXII. 40 (xvii. 2, xviii. 4).
 XLIV. 25, 26 (xxii. 6).

EZEKIEL.

(14 Citations.)

Chapter

- XI. 5 (ii. 2) ; 19 (x. 1).
 XVI. 20, 21 (xxv. 2) ; 61-63 (xv. 3).
 XVII. 16, 18, 19 (xxii. 4). Chap. XVIII. 30, 31 (xv. 2).
 XXXVI. 26 (x. 1) ; 26, 27 (vii. 3, xvi. 3) ; 27 (x. 1, 2, xix. 7) ; 31 (xv. 2) ; 31, 32 (xv. 3).

DANIEL.

(7 Citations.)

- III. 27 (v. 3) ; 29 (xx. 4).
 IV. 25, 35 (ii. 2) ; 34, 35 (v. 1).
 IX. 24, 26 (viii. 5, xi. 3) ; 27 (xix. 3).

HOSEA.

(23 Citations from the Minor Prophets.)

- I. 4 (xvi. 7) ; 7 (v. 3). Chap. II. 21, 22 (v. 3).
 V. 11 (xx. 2). Chap. XIV. 2, 4 (xv. 3).

JOEL.

- II. 12 (xxi. 5) ; 12, 13 (xv. 2).

AMOS.

- II. 7 (xxiv. 4). Chap. V. 15 (xv. 2) ; 21, 22 (xvi. 7).
 IX. 8, 9 (v. 7).

MICAH.

- III. 11 (xviii. 1). Chap. VI. 8 (xvi. 1).
 VII. 7-9 (xviii. 4).

NAHUM.

- I. 2, 3 (ii. 1).

HAGGAI.

- II. 14 (xvi. 7).

ZECHARIAH.

- XII. 10 (xv. 1). Chap. XIII. 2, 3 (xx. 4).

. *MALACHI.*

Chapter

I. 11 (xxi. 6). Chap. II. 11, 12 (xxiv. 3) ; 15 (xxiv. 2).
 III. 6 (ii. 1). Chap. IV. 2, 3 (viii. 8).

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	Ruth	1	
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	1 and 2 Kings.....	15	
	1 and 2 Chronicles..	16	
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	Jonah.....	0	
	Micah.....	3	
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	Habakkuk.....	0	
	Zephaniah.....	0	
	Haggai.....	1	
	Zechariah	2	
	Malachi.....	5	

THE NEW TESTAMENT.

MATTHEW.

(109 Citations.)

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- I. 18-20 (xxiv. 5). Chap. II. 4, 5 (xxiii. 3, xxxi. 2).
 III. 11 (xxvii. 3, xxviii. 2); 15 (viii. 4); 16, 17 (ii. 3); 17 (xi. 3).
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 V. 5 (xix. 6); 16 (xvi. 2); 17 (viii. 4); 17, 18 (xxi. 7); 17-19 (xix. 5); 17, 38, 39 (xix. 4); 18 (i. 8); 31, 32 (xxiv. 5); 34, 37 (xxii. 2).
 VI. 2, 5, 16 (xvi. 7); 6, 11 (xxi. 6); 12 (xi. 5); 12, 14, 15 (xxi. 3); 30 (xiv. 3); 30, 32 (xii. 1).
 VII. 6 (xxix. 8, xxx. 3); 22 (x. 4); 22, 23 (xviii. 1).
 VIII. 9, 10 (xxiii. 2); 10 (xiv. 3).
 IX. 15 (xxi. 5). Chap. X. 28 (iv. 2); 29-31 (v. 1).
 XI. 21, 23 (iii. 2); 25, 26 (iii. 7).
 XII. 1-13 (xxi. 8); 25 (xx. 4); 36 (xv. 4); 36, 37 (xxxii. 1).
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 XV. 9 (xvi. 1, xx. 2, xxi. 1, xxix. 4); 19 (vi. 4).
 XVI. 18 (xxv. 5); 19 (xxiii. 3, xxx. 2).
 XVII. 12 (lii. 1, ix. 1).
 XVIII. 15-17 (xx. 4); 17 (xxiii. 3, xxx. 4); 17, 18 (xxx. 2); 17-20 (xxx. 3).
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 XXIII. 8-10 (xx. 2, xxv. 6); 23 (xvi. 7).
 XXIV. 36, 42-44 (xxxiii. 3).
 XXV. 21 (xxxiii. 2); 21, 23 (xvi. 6); 29 (v. 6); 31 to end (xxxiii. 2); 41 (iii. 3, vi. 6); 41-45 (xvi. 7).
 XXVI. 26, 27 (xxix. 2); 26-28 (xxix. 3, 5); 27, 28 (xxvii. 2, 3); 29 (xxix. 5); 37, 38 (viii. 4); 69-72 (xvii. 4); 70, 72, 74 (xvii. 3); 75 (xi. 5); the whole chapter (viii. 4).

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- XXVII. 46 (viii. 4) ; the whole chapter (viii. 4).
 XXVIII. 18 (viii. 3) ; 18-20 (xxx. 1) ; 19 (ii. 3, vii. 6, xix. 5, xxvii. 1, 4, xxviii. 1, 4) ; 19, 20 (vii. 6, xxv. 3, 5, xxvii. 3, xxviii. 1, 2).

MARK.

(18 Citations.)

- I. 4 (xxviii. 1) ; 15 (xv. 1). Chap. IV. 23 (xxix. 4).
 VI. 18 (xxiv. 4) ; 26 (xxii. 7) ; 52 (xvii. 3).
 VII. 4 (xxviii. 3). Chap. IX. 24 (xviii. 3).
 X. 13-16 (xxviii. 4). Chap. XI. 24 (xxi. 3).
 XII. 33 (xxi. 1). Chap. XIII. 35-37 (xxxiii. 3).
 XIV. 22-24 (xxix. 3) ; 66 to end (v. 5).
 XVI. 14 (xvii. 3) ; 15, 16 (vii. 3, xxviii. 4) ; 19 (viii. 4).

LUKE.

(41 Citations.)

- I. 3, 4 (i. 1) ; 6 (xv. 2) ; 20 (xi. 5) ; 27, 31, 35 (viii. 2) ; 33 (viii. 1) ; 35 (viii. 2) ; 74, 75 (xx. 3).
 III. 14 (xxiii. 2). Chap. IV. 16 (xxi. 6).
 VII. 30 (xxviii. 5). Chap. X. 20 (iii. 8).
 XII. 13, 14 (xxxi. 5) ; 35, 36 (xxxiii. 3).
 XIII. 3, 5 (xv. 3).
 XVI. 23, 24 (xxxii. 1) ; 25, 26 (xxi. 4) ; 29, 31 (i. 2).
 XVII. 3, 4 (xv. 6) ; 5 (xiv. 1) ; 10 (vii. 1, xvi. 4, 5, xix. 6).
 XVIII. 15 (xxviii. 4) ; 15, 16 (x. 3). Chap. XIX. 8 (xv. 5).
 XXI. 27, 28 (xxxiii. 3).
 XXII. 19, 20 (xxix. 3) ; 20 (vii. 4, 6) ; 31, 32 (xiv. 3) ; 32 (xi. 5, xvii. 2, xviii. 4) ; 44 (viii. 4).
 XXIII. 43 (iv. 2, xxxii. 1).
 XXIV. 6, 39 (xxix. 6) ; 27, 44 (i. 3) ; 39 (ii. 1) ; 47 (xv. 1)

JOHN.

(80 Citations.)

- I. 1, 14 (viii. 2) ; 2, 3 (iv. 1) ; 12 (xi. 2, xii. 1, xiv. 2) ; 14 (viii. 3) ; 14, 18 (ii. 3) ; 16 (xxvi. 1) ; 33 (xxviii. 2).
 III. 3, 5 (x. 3) ; 5, 8, (xxviii. 6) ; 8 (x. 3) ; 13 (viii. 7) ; 16 (vii. 3, viii. 1) ; 34 (viii. 3).

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- IV. 21 (xxi. 6) ; 22 (x. 4, xx. 2) ; 23, 24 (xxi. 6) ; 24 (ii. 1 [twice]) ; 42 (xiv. 2).
- V. 22, 27 (viii. 3, xxxiii. 1) ; 23 (xxi. 2) ; 25 (x. 2) ; 26 (ii. 2) ; 28, 29 (xxxii. 3) ; 39 (i. 8) ; 39, 46 (i. 8).
- VI. 37 (x. 1, 2) ; 37, 39 (viii. 8) ; 44, 45 (vii. 3, x. 1) ; 44, 65 (ix. 3) ; 45 (i. 6) ; 64, 65 (iii. 6) ; 64-66 (x. 4). Chap. VII. 38, 39 (xx. 1).
- VIII. 24 (x. 4) ; 34 (xx. 3) ; 34, 36 (ix. 4) ; 41 (xviii. 1) ; 47 (iii. 6) ; 56 (vii. 5).
- X. 15, 16 (viii. 8) ; 18 (viii. 4) ; 26 (iii. 6) ; 28 (xi. 5, xvii. 2) ; 28, 29 (xvii. 1). Chap. XIII. 18 (iii. 4).
- XIV. 6 (x. 4, xxi. 2) ; 13, 14 (xxi. 3) ; 16 (viii. 8) ; 16, 17 (xvii. 2).
- XV. 4-6 (xvi. 3) ; 5 (ix. 3) ; 8 (xvi. 2) ; 13, 15 (viii. 8) ; 26 (ii. 3). Chap. XVI. 2 (xvi. 1) ; 13, 14 (i. 5).
- XVII. 2 (viii. 5) ; 3 (x. 4) ; 6 (viii. 1, 8) ; 9 (iii. 6) ; 11, 24 (xvii. 2) ; 17 (viii. 8, xiii. 1) ; 20 (xxi. 4).
- XVIII. 36 (xxxii. 5). Chap. XIX. 11 (iii. 1).
- XX. 21-23 (xxx. 2) ; 25, 27 (viii. 4).
- XXI. 15-17 (v. 5).

ACTS.

(93 Citations.)

- I. 11 (viii. 4) ; 25 (xxxii. 1).
- II. 23 (iii. 1, v. 2, 4) ; 23, 24, 27 (viii. 4) ; 36 (viii. 3) ; 38, 39 (x. 3, xxviii. 4) ; 38, 41 (xxviii. 6) ; 39 (xxv. 2) ; 41 (xxviii. 3) ; 42 (xxi. 5, xxi. 6) ; 42, 46 (xxvi. 2) ; 44, 45 (xxvi. 2) ; 47 (xxv. 2).
- III. 19 (xxxiii. 2) ; 21 (xxix. 6, xxxii. 1) ; 22 (viii. 1).
- IV. 12 (x. 3, 4) ; 19 (xx. 2) ; 27, 28 (iii. 1, v. 4).
- V. 4 (xxvi. 3) ; 29 (xx. 2). Chap. VII. 2 (ii. 2).
- VIII. 13, 23 (xxviii. 5) ; 37, 38 (xxviii. 4).
- X. 1, 2 (xxiii. 2) ; 2 (xxi. 6) ; 2, 4, 22, 31, 45, 47 (xxviii. 5) ; 33 (xxi. 5) ; 38 (viii. 3) ; 42 (viii. 4) ; 44 (xi. 1).
- XI. 18 (xv. 1) ; 29, 30 (xxvi. 2).
- XIII. 36 (xxxii. 1) ; 37 (viii. 4) ; 38, 39 (xi. 1) ; 39 (xix. 6) ; 42 (xxi. 6).

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- XIV. 11, 15 (ii. 1) ; 16 (v. 4).
 XV. 2, 4, 6 (xxxi. 1) ; 2, 4, 22, 23, 25 (xxxi. 2) ; 10, 11 (xx. 1) ; 11 (vii. 6, xiv. 2) ; 15 (i. 8, 9) ; 15-16 (i. 9) ; 15, 19, 24, 27-31 (xxxi. 3) ; 18 (ii. 2, iii. 2, v. 1) ; 21 (xxi. 5).
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 XX. 7 (xxi. 7, xxix. 3) ; 17, 28 (xxx. 1) ; 21 (xv. 1) ; 28 (viii. 7) ; 32 (xiii. 1, xiv. 1).
 XXIII. 12, 14 (xxii. 7).
 XXIV. 14 (xiv. 2) ; 15 (xxxii. 3).
 XXV. 9, 10, 11 (xxiii. 4).
 XXVI. 6, 7 (xvi. 3) ; 18 (x. 1, xx. 1).
 XXVII. 31, 44 (v. 3).
 XXVIII. 25 (i. 10) ; 26, 27 (v. 6).

ROMANS.

(185 Citations.)

- I. 3, 4 (viii. 2) ; 11, 12, 14 (xxvi. 1) ; 16, 17 (xiv. 1) ; 19, 20 (i. 1) ; 20 (iv. 1, xxi. 1) ; 24, 26, 28 (v. 6) ; 25 (xxi. 2) ; 32 (i. 1, xx. 4).
 II. 1 (i. 1) ; 5, 6 (xxxiii. 2) ; 14, 15 (i. 1, iv. 2, xix. 1) ; 15 (vi. 6) ; 16 (xxxiii. 1) ; 28, 29 (xxvii. 3).
 III. 2 (i. 3) ; 9, 19 (vi. 6) ; 10-12 (vi. 4) ; 10-19 (vi. 2) ; 10, 12 (ix. 3) ; 20 (xvi. 5, xix. 6) ; 20, 21 (vii. 3) ; 21-23, 30 (vii. 6) ; 22, 24, 25, 27, 28 (xi. 1) ; 23 (vi. 2) ; 24 (xi. 1, 3, xv. 3) ; 25, 26 (viii. 5) ; 26 (xi. 3) ; 28 (xi. 2) ; 31 (xix. 5).
 IV. 2, 4, 6 (xvi. 5) ; 3, 6, 16, 17, 23, 24 (vii. 6) ; 5-8 (xi. 1) ; 11 (vii. 5, xiv. 1, xxvii. 1, xxviii. 1, 5) ; 11, 12 (xxviii. 4) ; 19, 20 (xiv. 3) ; 19-21 (v. 3) ; 22-24 (xi. 6) ; 25 (xi. 4).
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- VI. 1, 2 (xviii. 3); 3, 4 (xxvii. 1, xxviii. 1); 5 (xxviii. 1); 5, 6 (xiii. 1, xxvi. 1); 6, 14 (xiii. 1); 9 (viii. 4); 12, 14 (xix. 6); 14 (xiii. 3, xix. 6, xx. 1); 16-18 (x. 1); 18, 22 (ix. 4); 22 (xvi. 2); 23 (vi. 6, xv. 4).
- VII. 2, 3 (xxiv. 5); 5, 7, 8, 25 (vi. 5); 7 (xix. 6); 9, 14, 24 (xix. 6); 12 (ii. 2); 12, 22, 25 (xix. 6); 14, 17, 18, 23 (vi. 5); 15, 18 (xvi. 5); 15, 18, 19, 21, 23 (ix. 4); 18 (vi. 4); 18, 23 (xiii. 2); 23 (xiii. 3); 24, 25 (xix. 6).
- VIII. 1 (xv. 4, xix. 6, xx. 1); 1, 12 (xviii. 3); 2 (x. 1); 3 (vii. 3); 3, 4 (xix. 6); 7 (vi. 4, ix. 3, x. 2); 9 (x. 3); 9, 14 (viii. 8); 13 (xiii. 1); 14, 15 (xx. 1); 15 (xii. 1); 15, 16 (xviii. 2); 17 (xii. 1); 18 (xvi. 5); 20 (vi. 6); 23-25 (xxxiii. 3); 26 (xxi. 3); 28 (v. 7, xx. 1); 28-39 (iii. 6); 30 (iii. 5, 6, x. 1, xi. 1, 4); 32 (xi. 3); 33 (iii. 8); 33-39 (xvii. 2); 34 (viii. 4, 8).
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- X. 2 (xvi. 1); 5 (vii. 2, xix. 1); 6, 9 (vii. 3); 12 (xxi. 1); 14, 17 (xiv. 1); 15 (xxiii. 3); 17 (xx. 2).
- XI. 3, 4 (xxv. 4); 5, 6, 20 (iii. 8); 7, 8 (v. 6); 7 (x. 1); 16 (xxv. 2); 18-22 (xxv. 5); 32 (vi. 1); 32-34 (v. 4); 33 (iii. 1, 8 [twice]); 33, 34 (ii. 2); 36 (ii. 1, 2). Chap. XII. 2 (xvi. 1).
- XIII. 1 (xxiii. 4); 1, 2, 4 (xxiii. 2); 1-4 (xxiii. 1); 1-8 (xx. 4); 3, 4 (xx. 4); 4 (xxiii. 2); 5 (xxiii. 4); 6, 7 (xxiii. 4); 8, 9 (xix. 2); 8-10 (xix. 5).
- XIV. 4 (xx. 2); 9, 10 (viii. 4); 10, 12 (xxxiii. 1); 17 (xviii. 3); 23 (xx. 2).
- XV. 4 (i. 1, 8); 8 (xxvii. 1); 9-12 (xxv. 2); 13 (xviii. 3); 18, 19 (viii. 8).
- XVI. 26 (xiv. 2); 27 (ii. 1).

I. CORINTHIANS.

(88 Citations.)

- I. 2 (xxv. 2); 21 (i. 1); 30 (viii. 1); 30, 31 (xi. 1).
- II. 5 (xxx. 4); 9, 10, 12 (i. 6); 10-12 (i. 5); 10, 12 (x. 1); 12 (xviii. 3); 13, 14 (i. 1); 14 (ix. 3, x. 2).

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- III. 21, 22, 23 (xxvi. 1).
 IV. 1 (xxvii. 4); 1, 2 (xxiii. 3).
 V. 1 (xxiv. 4); 1, 5, 11, 13 (xx. 4); 4, 5, 13 (xxx. 4);
 6, 7 (xxv. 4); 6, 7, 13 (xxix. 8); 7 (vii. 5, xix. 3);
 the whole chapter (xxx. 3).
 VI. 3 (xxxiii. 1); 11 (xiii. 1).
 VII. 2, 9 (xxii. 7, xxiv. 2); 5 (xxi. 5); 14 (xxv. 2, xxviii.
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 36-38 (xxiv. 3); 39 (xxiv. 3).
 VIII. 4, 6 (ii. 1); 6 (xxvi. 3). Chap. IX. 8, 9, 10 (xix. 4).
 X. 1-4 (vii. 5, xxvii. 5); 6 (xxix. 4); 16 (xxvii. 1, xxix.
 7); 16, 17, 21 (xxix. 1); 16, 21 (xxvii. 1).
 XI. 13, 14 (i. 6); 20 (xxvi. 2, xxix. 3); 20, 23 (xxvii. 4);
 23 (xxvii. 1); 23-25 (vii. 6); 23-26 (xxix. 1, 3);
 23-29 (xxi. 5); 24-26 (xxix. 2, 6); 25 (vii. 4);
 25, 26 (xxvii. 1); 25-29 (xxix. 4); 26-28 (xxix.
 5); 27-29 (xxix. 8); 27 seq. (xxx. 3); 28 (xxix.
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 XII. 7 (xxvi. 1); 13 (xxv. 2); 13 (xxvii. 3, xxviii. 1, xxix.
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 XIII. 3 (xvi. 7); 12 (xxv. 5).
 XIV. 6, 9, 11, 12, 24, 27, 28 (i. 8); 14 (xxi. 3); 26, 40 (i. 6).
 XV. 3, 4 (viii. 4); 21, 22, 45, 49 (vi. 3); 25, 26 (viii. 8);
 42 (xxxii. 3); 42-44 (xxxii. 2); 51, 52 (xxxii. 2);
 54-57 (xx. 1). Chap. XVI. 1, 2 (xxi. 7); 22 (x. 4).

II. CORINTHIANS.

(38 Citations)

- I. 12 (xviii. 2); 21, 22 (xviii. 2); 23 (xxii. 1, 2); 24
 (xx. 2, xxxi. 4).
 II. 6, 7, 8 (xxx. 2); 8 (xv. 6); 15, 16 (v. 6).
 III. 3, 6 (x. 1); 5 (xvi. 3); 6-9 (vii. 5); 13, 17, 18 (xx.
 1); 18 (xiii. 3). Chap. IV. 13 (viii. 8, xiv. 1).
 V. 1, 6, 8 (xxxii. 1); 10 (xxxiii. 1); 10, 11 (xxxiii. 3);
 19, 21 (xi. 1); 21 (xi. 3).
 VI. 14 (xxiv. 3); 14-16 (xxix. 8); 16 (xix. 6); 17 (xix.
 3); 18 (xii. 1).
 VII. 1 (xiii. 1, 3, xviii. 3); 11 (xv. 2).

Chapter

VIII. 12 (xvi. 6) ; the chapter (xxvi. 2).

IX. 2 (xvi. 2) ; the chapter (xxvi. 2).

XI. 3 (vi. 1). Chap. XII. 7-9 (v. 5).

XIII. 14 (ii. 3, xxi. 2).

GALATIANS.

(53 Citations.)

I. 4 (xx. 1) ; 6-8 (x. 4) ; 8, 9 (i. 6) ; 10 (xx. 2).

II. 4, 5 (xx. 2) ; 16 (xi. 1, 4, xix. 6 [twice]) ; 20 (xiv. 2).

III. 7-9, 14 (vii. 5) ; 8 (xi. 4) ; 9, 13, 14 (xi. 6) ; 9, 14 (xx. 1, xxviii. 4) ; 10 (vi. 6, vii. 2) ; 10, 12 (xix. 1) ; 11 (vii. 3) ; 12 (vii. 2) ; 13 (xix. 6, xx. 1) ; 14, 16 (vii. 6) ; 17 (xxvii. 1) ; 21 (vii. 3, xix. 7) ; 24 (xix. 6) ; 27 (xxviii. 1, 6).

IV. 1, 2, 3 (xix. 3) ; 1, 2, 3, 6, 7 (xx. 1) ; 4 (viii. 2 [twice], 4, xi. 4) ; 4, 5 (viii. 6, xii. 1, xix. 6) ; 6 (ii. 3, xii. 1).

V. 1 (xx. 1, 2) ; 6 (xi. 2) ; 13 (xx. 3) ; 14, 16, 18-23 (xix. 6) ; 17 (vi. 5, ix. 4, xiii. 2, xvi. 4, 5) ; 22, 23 (xvi. 5) ; 24 (xiii. 1). Chap. VI. 10 (xxvi. 1).

EPHESIANS.

(81 Citations.)

I. 3, 4 (xviii. 3) ; 4, 5 (iii. 6) ; 4, 9 (iii. 5) ; 4, 9, 11 (iii. 5) ; 5 (iii. 6, xii. 1) ; 5, 6 (iii. 3) ; 6 (iii. 8, xvi. 6) ; 6, 12 (iii. 5) ; 7 (xi. 1, 3, xv. 3) ; 7-9 (viii. 8) ; 10, 11 (x. 1) ; 10, 22, 23 (xxv. 1) ; 11 (ii. 1, iii. 1, v. 1) ; 11, 14 (viii. 5) ; 17, 18 (x. 1) ; 17-19 (xiv. 1) ; 19 (x. 1) ; 22 (xxv. 6).

II. 1 (vi. 2) ; 1-5 (x. 1) ; 1, 5 (ix. 3) ; 2, 3 (vi. 4) ; 2-5 (ix. 3) ; 3 (vi. 6) ; 4, 5, 8, 9 (x. 2) ; 5 (x. 2) ; 5, 6 (xxvi. 1) ; 7 (xi. 3) ; 7, 8 (xi. 1) ; 8 (xiv. 1) ; 8, 9 (xvi. 5) ; 10 (iii. 6, xvi. 2) ; 12 (x. 4) ; 13, 14 (xviii. 2) ; 15 (xix. 3) ; 15-19 (vii. 6) ; 16 (xix. 3) ; 18 (xxi. 2) ; 19 (xxv. 2) ; 20 (i. 2, 10, xxxi. 4).

III. 10 (v. 1) ; 12 (xii. 1) ; 15 (xxv. 2) ; 16-19 (xiii. 1, xxvi. 1) ; 17-19 (xviii. 3).

Chapter

- IV. 10 (xxxii. 1) ; 11, 12 (xxiii. 3) ; 11-13 (xxv. 3) ; 13 (ix. 5) ; 15, 16 (xiii. 3, xxvi. 1) ; 18 (vi. 6) ; 24 (iv. 2) ; 28 (xxii. 7, xxvi. 3) ; 30 (xii. 1, xvii. 3, xviii. 2) ; 30, 31 (xviii. 4).
- V. 2 (viii. 5, xi. 3) ; 19 (xxi. 5) ; 23 (viii. 1) ; 23, 27, 32 (xxv. 1) ; 25, 26 (xxviii. 6) ; 26 (xiii. 1).
- VI. 2 (xix. 5) ; 2, 3 (xix. 6) ; 16 (xiv. 3) ; 18 (xxi. 3, 6).

PHILIPPIANS.

(18 Citations.)

- I. 6 (xvii. 1) ; 11 (xvi. 2) ; 15, 16, 18 (xvi. 7) ; 23 (xxxii. 1).
- II. 6 (viii. 2) ; 8 (viii. 4 [twice]) ; 12 (xvi. 3) ; 13 (ix. 4, x. 1, xvi. 3).
- III. 9 (xi. 1) ; 10 (xiii. 1, xxvi. 1) ; 12 (xiii. 2) ; 21 (xxxii. 3).
- IV. 6 (xxi. 3) ; 13 (xvi. 3).

COLOSSIANS.

(31 Citations.)

- I. 11 (xiii. 1) ; 13 (ix. 4, xx. 1) ; 16 (iv. 1) ; 18 (xxv. 1, 6) ; 18, 19 (xxvi. 3) ; 19 (viii. 3) ; 19, 20 (viii. 5) ; 21 (vi. 4) ; 21, 22 (xi. 4).
- II. 2 (xiv. 3) ; 3 (viii. 3) ; 9 (viii. 2) ; 11, 12 (vii. 5, xxviii. 1, 4) ; 13 (ix. 3) ; 14, 16, 17 (xix. 3) ; 15 (viii. 8) ; 17 (vii. 6, xix. 3) ; 18 (xxi. 2) ; 19 (xxvi. 1) ; 20-23 (xx. 2) ; 23 (xxi. 1).
- III. 10 (iv. 2) ; 16 (i. 8, xxi. 5) ; 17 (xxi. 2).
- IV. 2 (xxi. 3).

I. THESSALONIANS.

(11 Citations.)

- I. 9 (ii. 1) ; 10 (xx. 1). Chap. II. 13 (i. 4, xiv. 2).
- IV. 17 (xxxii. 2).
- V. 9 (iii. 5) ; 9, 10 (iii. 6) ; 11, 14 (xxvi. 1) ; 12 (xxx. 1, 4) ; 23 (xiii. 2).

II. THESSALONIANS.

(15 Citations.)

Chapter

- I. 5-7 (xxxiii. 3) ; 7-10 (xxxiii. 2) ; 9 (vi. 6).
 II. 2 (i. 6) ; 3, 4, 8, 9 (xxv. 6) ; 4 (xxiii. 4) ; 10-12 (v. 6) ;
 13 (iii. 6 [twice], xiii. 1) ; 13, 14 (x. 1).
 III. 3 (xvii. 2) ; 6, 14, 15 (xxix. 8, xxx. 4) ; 14 (xx. 4).

I. TIMOTHY.

(30 Citations.)

- I. 13, 15 (xv. 5) ; 17 (ii. 1 [twice]) ; 19, 20 (xx. 4) ; 20
 (xxx. 3).
 II. 1, 2 (xxi. 4, xxiii. 4, xxxi. 2) ; 2 (xx. 4, xxiii. 2) ; 5 (viii.
 1, 2, xxi. 2) ; 5, 6 (xi. 3) ; 6 (viii. 1, xi. 4) ; 8 (xxi. 6).
 III. 15 (i. 5) ; 16 (viii. 2).
 IV. 3 (xxiv. 3) ; 8 (xiv. 2) ; 10 (v. 7).
 V. 17 (xxx. 1) ; 20 (xxx. 3) ; 21 (iii. 3).
 VI. 1 (xvi. 2) ; 3-5 (xx. 4) ; 15 (ii. 2 [twice]) ; 15, 16 (xxvi. 3).

II. TIMOTHY.

(13 Citations.)

- I. 6 (xvi. 3) ; 9 (iii. 5, x. 2) ; 9, 10 (x. 1).
 II. 12 (xxvi. 1) ; 18, 19 (xvii. 2) ; 19 (iii. 4) ; 19, 20 (iii.
 7).
 III. 15 (i. 1) ; 15-17 (i. 6) ; 16 (i. 2, 4).
 IV. 2 (xxi. 5).

TITUS.

(20 Citations.)

- I. 3 (xxiii. 4) ; 10, 11, 13 (xx. 4) ; 15 (vi. 2, xvi. 7).
 II. 5, 9-12 (xvi. 2) ; 11, 12, 14 (xviii. 3) ; 14 (iii. 6, xx. 1).
 III. 3-5 (ix. 3) ; 4, 5 (x. 2) ; 4-7 (xi. 4) ; 5 (xvi. 7, xxvii.
 2, xxviii. 1, 6, 7) ; 5, 7 (xi. 1) ; 5-7 (xvi. 5) ; 10 (xx.
 4, xxx. 4).

HEBREWS.

(84 Citations.)

Chapter

- I. 1 (i. 1) ; 1, 2 (i. 1) ; 2 (iv. 1, viii. 1) ; 3 (v. 1) ; 8, 9, (xxvi. 3) ; 14 (xii. 1).
- II. 14, 16, 17 (viii. 2).
- IV. 2 (xxi. 5) ; 13 (ii. 2) ; 14, 16 (xx. 1) ; 15 (viii. 2).
- V. 4 (xxiii. 3, xxvii. 4) ; 4, 5 (viii. 3) ; 5, 6 (viii. 1) ; 13, 14 (xiv. 3).
- VI. 4, 5 (x. 4) ; 10 (xvi. 6) ; 11, 12 (xiv. 3, xvi. 3, xviii. 3) ; 11, 19 (xviii. 2) ; 12 (xii. 1) ; 16 (xxii. 2) ; 17 (iii. 1) ; 17, 18 (xviii. 2).
- VII. 22 (vii. 4, viii. 3) ; 23, 24, 27 (xxix. 2) ; 25 (viii. 4, xvii. 2) ; 26 (viii. 3).
- VIII. 10 (xix. 7) ; the whole chapter (vii. 5).
- IX. 10, 19-22 (xxviii. 3) ; 12-15 (xvii. 2) ; 12, 15 (viii. 5) ; 14 (viii. 7) ; 14, 16 (viii. 5) ; 15-17 (vii. 4) ; 22, 25, 26, 28 (xxix. 2) ; 24 (viii. 4) ; the whole chapter (vii. 5, xix. 3).
- X. 1 (xix. 3) ; 5-10 (viii. 4) ; 10, 14 (xi. 3, xvii. 2) ; 11, 12, 14, 18 (xxix. 2) ; 14 (viii. 5, xi. 5) ; 19-22 (xx. 1) ; 22 (xiv. 3) ; 24, 25 (xxvi. 2) ; 25 (xxi. 6) ; 39 (xiv. 1) ; the whole chapter (vii. 5).
- XI. 3 (iv. 1) ; 4 (xvi. 6) ; 4, 6 (xvi. 7) ; 6 (ii. 1) ; 13 (vii. 5, xiv. 2).
- XII. 2 (viii. 8, xiv. 3) ; 6 (xii. 1) ; 14 (xiii. 1) ; 22-28 (vii. 6) ; 23 (ix. 5, xxxii. 1) ; 24 (viii. 3) ; 28 (xxi. 3, 5) ; 28, 29 (xix. 6).
- XIII. 4 (xxiv. 3) ; 7, 17, 24 (xxx. 1) ; 8 (vii. 6, viii. 6, xi. 6) ; 17 (xx. 4) ; 20, 21 (xvi. 6, xvii. 2) ; 21 (xvi. 1).

JAMES.

(21 Citations.)

- I. 6, 7 (xxi. 3) ; 13, 17 (iii. 1) ; 13, 14, 17 (v. 4) ; 14 (ix. 1) ; 14, 15 (vi. 4) ; 17 (ii. 1) ; 22 (xxi. 5) ; 23-25 (xix. 6) ; 25 (xix. 2).
- II. 8 (xix. 5) ; 8, 10-12 (xix. 2) ; 10, 11 (xix. 5) ; 11 (xix. 6) ; 17, 22, 26 (xi. 2) ; 18, 22 (xvi. 2).
- III. 2 (vi. 5). Chap. IV. 12 (xx. 2).
- V. 12 (xxii. 2) ; 13 (xxi. 5) ; 16 (xv. 6, xxi. 3).

I. PETER.

(31 Citations.)

Chapter

- I. 2 (iii. 6) ; 2, 19, 20 (xi. 4) ; 3, 4 (xii. 1) ; 5 (iii. 6) ; 5, 9 (xvii. 1) ; 18 (xvi. 1) ; 19, 20 (viii. 1).
- II. 2 (xiv. 1) ; 5 (xvi. 6, xxi. 3) ; 7, 8 (v. 6) ; 8 (iii. 7) ; 9 (xvi. 2) ; 11 (xiii. 2) ; 12 (xvi. 2) ; 13 (xxiii. 2) ; 13, 14 (xix. 4, xxiii. 1) ; 13, 14, 16 (xx. 4, xxiii. 4) ; 15 (xvi. 2) ; 16 (xx. 3) ; 17 (xxiii. 4).
- III. 7 (xxi. 6) ; 8-12 (xix. 6) ; 18 (viii. 2, 7) ; 19 (xxxii. 1) ; 21 (xxvii. 3).
- IV. 2 (xxii. 7). Chap. V. 7 (xii. 1).

II. PETER.

(18 Citations.)

- I. 3, 5, 10, 11 (xvi. 3) ; 4, 5, 10, 11 (xviii. 2) ; 5-10 (xvi. 2) ; 10 (iii. 8 [twice], xvii. 1, xviii. 3) ; 19 (i. 1) ; 19, 21 (i. 4) ; 20, 21 (i. 9) ; 21 (i. 3).
- II. 1, 10, 11 (xxiii. 4) ; 4 (viii. 4, xxxiii. 1) ; 19 (xx. 3).
- III. 11, 14 (xxxiii. 3) ; 16 (i. 7) ; 18 (xiii. 3).

I. JOHN.

(46 Citations.)

- I. 3 (xxvi. 1) ; 5 (iii. 1) ; 6, 7 (xviii. 3) ; 7, 9 (xi. 5) ; 8, 10 (vi. 5) ; 9 (xv. 6) ; 10 (xiii. 2).
- II. 1, 2 (viii. 8, xi. 5, xviii. 3) ; 3 (xviii. 1, 2) ; 3, 4, 7, 8 (xix. 5) ; 3, 5 (xvi. 2) ; 16 (v. 4) ; 19 (iii. 6, xvii. 2) ; 20, 27 (i. 5) ; 27 (xvii. 2).
- III. 2 (ix. 5) ; 2, 3 (xviii. 3) ; 4 (vi. 6) ; 9 (xvii. 1, 2, xviii. 4) ; 14 (xviii. 2) ; 14, 18, 19, 21, 24 (xviii. 1) ; 16 (viii. 7) ; 16-18 (xxvi. 1) ; 17 (xxvi. 2).
- IV. 8, 16 (ii. 1) ; 13 (xviii. 3) ; 18 (xx. 1).
- V. 4 (xiii. 3) ; 4, 5 (xiv. 3) ; 7 (ii. 3) ; 9 (i. 4) ; 10 (xiv. 2) ; 12 (x. 3 [twice]) ; 13 (xviii. 1, 3) ; 14 (xxi. 3, 4) ; 16 (xxi. 4) ; 20 (viii. 2).